ओं

THE ARYA

A MONTHLY

DEVOTED MAINLY TO

ARYAN RELIGION, SCIENCE, PHILOSOPHY AND LITERATURE.

VOL. I. } JULY 1901. { No. 4.

True and False Ideas of Work and Conquest.

PART II.

It is very common for men in Western lands to suppose that we—the people of the East—are the great lethargic and lotus-eating section of the human race and that all our great teachers enjoin on man the ideal of languor as the gospel of salvation for mankind. When this judgment is passed on us by our Western critics, we think they make two serious mistakes: first, they misunderstand the tendencies of the Indian mind and nature as evolved under the sacred teachings of our sages; and, secondly, they do not take into account the environing external conditions—the *milieu*—under which that mind and that nature have had to work and develop themselves. The late Professor Max Müller was frequently in the habit of asserting that the people of the East have chiefly cultivated the passive virtues of human nature, while those of the West are distinguished by their assiduity in cultivating the active virtues. The cultivation of the passive side of human nature is not to be understood as implying the absence of steady human endeavour and as indicating the ingrained tendency to indolence, physical and mental. This is a most blameable and unfortunate error, and it has brought into existence so much misunderstanding, prejudice, passion and hatred that we may fairly despair of ever being able to remove their evil effects. Work of one kind or another is the price that has to be paid for the achievement of all valuable possessions; and as the work done differs in its essential character, so also does the result we secure by it. But this is no reason why we should minimise and undervalue the nature and amount of the sacrifices undergone, or the virtues of the human nature which has made those sacrifices possible, in order to secure the coveted prize. Work is quite as much an Eastern, as it is a Western, ideal. But *our* ideal of work—*Karma-Yoga* as it is called, or even merely *Yoga*—differs in its most practical features and in its essential aims from the European ideal, and the conquests ultimately attained by it are on quite a different plane of existence from those to which Europeans attach the most value in their present phase of intellectual and social evolution. The Blessed Lord has graciously expounded to Arjuna and through him to humanity this path and ideal of Karma-Yoga, its scope and aim. Though throughout the Bhagavad-Gita the subject is again and again brought up as occasions offer and considered in its several aspects, and in its relations to other phases and parts of the Eternal Religion, it is in the third chapter of that divine work that the Blessed Lord has explained its leading features and enforced upon us with unassailable logic—the logic, too, of

common sense and practical experience—lessons of enduring value and eternal wisdom.

Before we enter upon this topic, it is well to point out that the aim of all Vedic philosophy and religion is to reach the highest kind of happiness. The Vedas, no doubt, treat of the world of eternal and absolute existence, and we resort to them only for such teachings as we cannot gather from our experience of the phenomenal world of matter and mind. Still, their teachings do not at least contradict the truth of human reason and experience; and, indeed, not only Scriptural authority, but also rational inference and human experience are acknowledged by the Vedantin as sources of right knowledge. And what do reason and experience teach us? The answer is that man's natural tendency is to seek and enjoy happiness. But whatever happiness we enjoy here is imperfect and transient, and therefore unsatisfying. This is a phenomenal universe, a universe which is the product of limitation. Manifestation arises out of the limitation of the unmanifested. What is absolute is one and secondless, while the essence of the relative and manifested is duality, plurality. What is manifested is relative to the perceiving mind, and the law of relativity makes it clear to us that this manifested phenomenal and ephemeral world implies, as a matter of course, the existence of that which is unmanifested, noumenal and eternal. As the happiness to be gained in this limited and transitory existence is imperfect, tainted and ephemeral, so the happiness which we can enjoy when we transcend this phenomenal world must be permanent and perfect. The Vedas declare that man as a rational being, is bound to prefer that which is absolute, perfect, pure and eternal to that which is the reverse; and so their standpoint is essentially utilitarian, though at the same time it is also essentially transcendental, and not simply sensuous, in its aims and methods, like the utilitarianism of modern Western philosophers.

The Blessed Lord declares (*Gîtâ*, Chapter III, *v.* 3) that, "at the beginning," he taught two kinds of *Nishthas* or rules of life, *viz.*, *Jnana-yoga* or *Nivritti-dharma* for the *Sânkhyans* and *Karma-yoga* or *pravritti-dharma* for the *Yogins*. The *Sankhyans* are those spiritually-perfected saints who, by passing through a long period of probation and training in the world in the course of several births, have become free from the entanglements of the senses and attained to perfect peace and unconcern whatever befell them or in any course of action. The *Yogins*—or *Karma-yogins*—are those who have not attained to this state of excellence known as *Naishkarmyasiddhi*, but have learned to work without attachment, learned the secret of work which the Lord has taught the world in the Gîtâ-s'âstra. The *Karmins* are those who are still attached to the world, its desires and aims and stick to their destined place among the busy ranks of professional householders who carry on the business of life in its varied aspects. It is to the help of these last-named—to the help of the masses of men afflicted with the pains and threatened with the unnumbered perils and temptations of the life below—that the Blessed Lord has come and conveyed through Arjuna his consoling message of instruction in Karma-yoga, those beneficent lessons of eternal hope and unfailing wisdom concerning the methods and kinds of work proper for humanity in order to reach the transcendent and ineffable Bliss of Immortality.

We have said that the Sânkhyans are those few perfected and enlightened saints who have attained to *Naishkarmya*, the state of perfect unconcern whatever befell them, or in any and every course of action. The aspiring neophyte, in his ignorance, might think, Why should I not attain to the same state by restraining my muscular organs and refraining from all activity? It is specially to such ignorant and ambitious, but withal earnest-minded, men that the Blessed Lord addresses himself when he says (*v.* 4) that it is not possible, by simply not undertaking works, to attain to the state of *Naishkarmya* (non-activity) and that even if this is possible, it by no means follows that such men can rise to the perfect state of purity, peace, and bliss which is attained to by the Sânkhyans. For, in the *first* place, "it is impossible for any one to cease from action even for a moment,"

And why? "All are irresistibly impelled to action by the constituent elements and energies of nature" (*v.* 5). The same idea is also declared in Chap XVIII. *v.* 11 :—"It is not possible for an embodied being to abandon actions completely." The word *action* is evidently here used in the most comprehensive sense as including all kinds of muscular employment, whether voluntary or involuntary. In the *second* place, even if it were possible to give up action, it is not desirable to do so, for it will be impossible to maintain the body if we do not at least perform such acts as taking food, wearing clothes, sleeping, &c., which are indispensable to sustain life (*v.* 8). In the *third* place, we know there are many hypocrites who, from some motive or other, keep their organs of action (hands, feet, &c.), restrained to the full extent possible, but whose organs of perception and reflection are ever employed in the most sinful directions and who keep impotently planning sins anew. On these convincing grounds, Sri Krishna has taught us that "action is superior to inaction" (*v.* 8).

When this proposition is established, it is easy to pass to the precept, "Do thou every ordained duty" (*v.* 8), and here it is that the first lesson in the gospel of work is given to humanity from the purely Aryan point of view. In Europe, the Greek conception of life still lives and flourishes in its most fully developed form. According to the Greeks, "the highest good consists in the perfection of man as a natural being"; "the perfection of human nature in civilisation is the absolute goal." "The Greeks regarded the perfect development of the natural powers of man as the great aim of life." Accordingly, Greek ethics consisted in the practice of the *cardinal virtues,—viz.*, wisdom, courage, justice, and temperance. Against this naively naturalistic view of human life and ethical duty, the Aryas of Ancient India laid down the supra-naturalistic view, and the first lesson—not the highest—they inculcated was as above stated, to do "every prescribed duty." Prescribed, indeed,—but by what authority? Not by any secular and earthly authority, but by Brahmâ, the Creator Himself. Verses 10 and 11 declare :—

"When the Lord of all beings had created mankind of old, together with sacrifices (*Yajna*), he said, By this shall ye increase, be this your Kâmadhuk (cow of plenty, as rendered by Davies), that which can fulfil your desires. With this do ye nourish the gods, and may the gods nourish you; and thus nourishing one another, ye shall reap the highest good." Every blessing in the universe is the gift of the Devas—the hierarchy of developed entities who preside over the objects, and wield the forces, of nature. All human enjoyments, all worldly gifts, come from these powerful beings, these invisible angels of beneficence; and we are bound in gratitude to worship them with our heartfelt tribute of prayer and praise and with donatory offerings of what they freely and graciously bestow on us. In *v.* 12 the Blessed Lord teaches us :—"The Devas, honoured in sacrifice, will bestow on you the enjoyments you desire. He is verily a thief who enjoys what they give him without offering it to them." Sacrifices of all kinds must be gratefully offered to the Devas, for they form the divinely-appointed, though invisible, agency by which, by the Lord's Grace, the wheel of the universe is made to revolve so that all may prosper and righteousness and harmony may prevail throughout. The Blessed Lord points out the sustaining law of the universe as appointed by Him to be that sacrifices must be offered for the satisfaction of the Devas, so that they may set in motion the natural objects and natural forces they control for the sustentation of humanity and the solidarity of the universe. He has also in the Eternal Vedas revealed the mode of performing the several sacrifices so as to promote man's welfare by enlisting the beneficent activities of the Devas on his behalf (verses 14 and 15). For this reason every one is bound to associate himself, by assisting in the performance of sacrifices, with the working of the eternal wheel or law of the universe, and *v.* 16 denounces in emphatic terms the conduct of those who do not perform the duty thus prescribed to them :—"He who in this world does not turn round the wheel thus revolving, is of sinful life, indulging his senses, and O Partha! he lives in vain." Man is here first invited to

learn that the universe of existence and the law of its being involve a good deal more than what is revealed to the senses. The religion of naturalism which is naively accepted in the West as the highest truth is here for the first time denounced as "sinful" and as "living in vain." Man is for the first time taught to know that the universe of existence extends a good deal beyond what is perceived by the senses, that there is something which is *apûrva* or *adrishta*, the existence which transcends sensuous perception and with which we can place ourselves in contact only by performing sacrifices and by going through the activities which are needed for their due performance.

We now understand what is the "ordained duty" which alone human energy is to be chiefly bent upon and why that duty is more important in its bearings on human destiny and welfare than those activities of ours that have a purely sensuous aspect and bring for us enjoyments that are largely tainted with sin and evil and are moreover so exceedingly short in duration that even where they are pleasurable they bring us far more of pain and sorrow than the reverse. Our sacrificial activities, on the contrary, which bring us into contact with the heavenly host of the Devas and secure to us the joys of Heaven (Svarga) produce happiness which is certainly far more durable and pure and hence far more worthy of being striven for and attained to by rational beings. Moreover, they secure to us every blessing which is really worth having on earth and absolutely needed as means of livelihood, for these Devas preside over the elements and have it in their power to bestow on us in abundance the sustenance we require, and thus the enjoyment of these blessings here without grateful return of such kind as the offering of sacrifices implies is, as we have already seen, to act like a thief (*v.* 12).

But after all even the Elysian life of enjoyment which the Devas obtain in Svarga is transitory and tainted, though far less so than those which are permitted to and possible for us here on earth, for the Devas, too, are embodied beings like ourselves, though by their meritorious lives on earth they have been able to secure far finer and subtler bodies suited to the more refined state of existence in Svarga. Why is it that even this Elysian life in Heaven is unsatisfying? And here comes in the characteristic teaching of the Aryan sages which takes us far higher than all that is to be found in the ethics, philosophy, or religion of any other community on earth. *First*, that which is external, that which is embodied, that which has form and name, can never be satisfying, because it must be transitory, because it must die. The existence in heaven may be happier and longer in duration than the life here, but it is still a life the same in kind in that it is also a life of name and form, it is associated too with embodiment however fine, and therefore it is an ephemeral and, in consequence, an unsatisfying existence. "Everything that has name and form must begin in time, rise in time, and finish in time," says Swami Vivekananda. The Elysian happiness of Svarga can only endure so long as the effects endure of the life led on earth in accordance with the S'astraic ordinances regarding human duty. When in course of time these effects are exhausted these happy souls must once more descend to the earth and begin there anew the lower and less satisfying life prescribed for all who have to serve out their probation for the perfect state. *Secondly*, the great source of human bondage in the impure, transitory and unsatisfying states of existence is the desire for the enjoyments of the senses. Schopenhauer, whose philosophy is avowedly based on the ideas of the Upanishads, writes instructively on this subject in the following passage:—"All willing arises from desire, that is from want, that is from suffering. Satisfaction makes an end of this; but nevertheless for every wish that is gratified, there remains ten unfilled. Furthermore, desire lasts long, its yearnings are infinite, while satisfaction is short and sparingly measured out. But even satisfaction is only illusory; the gratified wish at once gives place to a new one; the former is a recognised, the latter is an unrecognised mistake. Lasting, unfading satisfaction no desired object of the will can afford; it is like the alms thrown to the beggar which prolong his life for the day only to postpone his suffering till to-morrow

So long, therefore, as our consciousness is absorbed in our will, so long we are given up to the stress of wishes, with its continuous hoping and fearing; so long as we are the subject of will, lasting happiness or rest can never be our lot." All this is true, and is merely a feeble echo of the lessons contained in the *Gîtâ* and the Upanishads. Witness, for instance, one of the Lord's numerous teachings on this subject:—"This is Desire and Aversion, born of *Rajoguna*, all-devouring, all-defiling, know that this is here our foe." But what is the practical conclusion to be drawn as to the methods or means by which we are to turn away from the objects of desire? Schopenhauer's answer is, The will to-live, not life itself, is to be denied. That means that no one is to commit suicide, but that all must work for the highest ends possible for them and for work's sake only, and not from the desire of selfish enjoyment. This is easily said, but most difficult to accomplish. The Blessed Lord graciously points out to us the path in verses 40 and 41. "Indriyas (the organs of perception and action), Manas (the organ of reflection) and Buddhi (the organ which determines the exercise of the will) are said to be its (desire's) seats; with these it veils the knowledge (of the reality) and deludes the embodied (Jiva)" (v. 40). "Therefore, O chief of the Bharatas! first restrain your *Indriyas*, and abandon this sinful thing which destroys *Jnana* and *Vijnana*" (v. 41). We have already been taught (*v.* 7) that the *Indriyas* must be curbed by *Manas*; and now when verse 42 points out that *buddhi* is superior to *manas*, and He (Atman) is superior to *buddhi*, and verse 43 that the self is to be subdued by the self, we clearly see that the meaning is that each lower form of the self is to be controlled by the higher, until by this means the aspirant learns the secret of work for the highest aims of life quite content with the mere means of subsistence and renouncing all such possessions as are in excess of this limit in order to promote the welfare of mankind. This is true work without desire of fruit. But this wished-for control of the lower by the higher self, while it is easy enough to enunciate it in words or to obtain a purely intellectual comprehension of it, is most difficult to realise in practice. What are the legitimate methods for attaining it? It is here that verse 41 comes to our aid. Desire (*Kama*) is said to destroy *Jnana* and *Vijnana*. So, if we secure firmly the two latter, we can through them ultimately destroy desire. Sri Sankaracharya Swamin explains *Jnana* as "the knowledge of the Atman and other things acquired from the *Sastras* (Scripture) and from an *acharya* (a teacher)" and *Vijnana* as "the personal experience of the things themselves so taught." The Acharya alone can both properly interpret Scripture and give the necessary training in the restraint of desires so as to enable us to realise the Atman by personal experience, and so we must resort to the competent teacher and undergo the discipline he imposes on us in order to learn to cast off all binding desire for results and to work for work's sake. Until such a teacher and such a training can be got, we cannot succeed in turning away the Indriyas, Manas and Buddhi from the objects of desire and fixing them upon the eternal Atman. Hence the Blessed Lord declares in *v.* 17:—"The man who rejoices in the Atman, and who is satisfied with the Atman, and who is contented in the Atman,—for him there is no work to do." This means not that he necessarily gives up all Karma, but that he has no selfish interest in the performance of prescribed duty; for, as the next verse declares, "For him, there is no end to gain from anything done or not done in this world; nor is there in the whole circle of created beings any whose support he has to seek for any purpose of his own." Every one else—every one who does his work with a purpose of his own to serve—lives in bondage and must pass through Samsara in successive states of embodied existence and hence the Blessed Lord declares to Arjuna what is for him the supreme precept:—"This world is bound by action other than that done for the Lord's sake. For His sake, O son of Kunti! do thou perform action without attachment" (*v.* 9). No right action (*Satkarma*) ordained for us can be left unperformed. But we must remember that the same *Satkarma* both binds and does not bind. It binds if done for fruit, and it does not bind if done in the loving worship of Isvara. And so it is primarily by Karma that every one

must obtain release from the bondage of matter.

A few last lessons in the philosophy of Karma must be briefly mentioned, and they are certainly not the least in importance that the Blessed Lord has taught to mankind. *First*, we must remember that the ignorant masses blindly follow the example of great men both in regard to their activities in life and in regard to their acceptance of the sources of authority, vedic or other, enjoining right duty. If the enlightened sage who knows the Self gives up *Satkarma*, he will thereby give a rude shaking to the beliefs of the ignorant masses who are still attached to action; and if they, in parrot-like imitation of him, give up all prescribed Karmas, they will surely be ruined by losing the chances of having a step-by-step advance in spiritual progress (*v*. 26). Hence the Blessed Lord, in his considerate mercy and love for all, instructs even the man who has attained to true spiritual realisation to set a good example to his unenlightened brethren :—" As ignorant men do work with attachment (to results), so the wise man should work unattached, desiring to promote social solidarity" (*v*. 25). In this connection He also adduces His own blessed example (*v*. 22) and that of King Janaka of Videha (*v*. 20) for the edification of mankind. *Secondly*, it is always best to begin by doing work for which one's nature is fitted in the place allotted to us in this great workshop of the universe. We cannot, if we will, take a sudden leap out of our environment, and must first properly discharge the duties appropriate to our present birth and station before we can qualify for a wider or higher sphere of duty. This is a world of evolution, and not of advance *per saltum*. So the Blessed Lord teaches us the duty and necessity of sticking to *Svadharma*, the duty for which we are by nature and environment best fitted. " Better one's own duty, though wanting in merit, than an alien duty, however well discharged. Better is death in one's own duty, but an alien duty is full of danger" (*v*. 35). There is a superstition abroad that there is an immutable standard of duty, and a vaulting ambition too often lands us in a most unenviable position of danger and disaster. So long as we go to work in the right spirit, *viz*., that we have to work, not for ourselves, but for " the maintenance of social welfare and solidarity" (*v*. 25), it does not matter what work we do, if only it is work which, as marked out for us in the environment in which we are placed, we are able to discharge in the most efficient and satisfactory manner possible.

> " Honour and shame from no condition rise;
> Act well your part, there all the honour lies."

Moreover we have to remember one fact of paramount importance for peace and happiness to mankind, *viz*., that the real individual —the Atman—is neither the senses, nor the intellect, nor the will, nothing which forms a part of material nature (Prakriti),—that all human activities flow from the various kinds of energies of human nature, that the personality of man transcends all phenomenal activities and substances,—that it is improper to superimpose these on the individual, the eternal Atman. The Blessed Lord says :—" *Gunaguneshu vartante*" (*v*. 28). Sri Sankaracharya explains this difficult saying as follows :—" The *Gunas* in the shape of the *Indriyas* act upon the *Gunas* in the shape of their objects (*Vishayah*); but the soul acts not. So thinking, the wise man feels no attachment (to actions)." *Kartritvam* is superimposed on human personality, simply because men are ignorant and have not been taught and trained to discriminate between what is eternal and what is ephemeral. This discrimination (*viveka*) is the first qualification for the aspirant after release from the bondage of the external world and the realisation of God. *Thirdly and lastly* the Blessed Lord lays down for us (*v*. 31) the essential conditions under which all work of the right sort must be done by men. These conditions are three in number, *viz*., unfailing observance, sincere faith, and the thorough discarding of the spirit of carping criticism. Where the disciple fails to satisfy the teacher in regard to these points, he can surely have no reasonable hope of profiting by his instruction and training, and the sooner he leaves him the better will it be for both parties. The aspiring neophyte who is earnest in regard to these essential preliminaries is sure

rapidly to develop the capacity for achieving the difficult task of performing all prescribed duties for their own sake and without desiring to appropriate for himself the fruits of his activities. Jesus, too, has said enigmatically, "He who loses his life shall find it." But the Blessed Lord Himself has said in language clear as crystal, and with all the elaboration of convincing argument which the Gita alone has graciously revealed for the benefit of humanity :—"Therefore apply thyself to work which ought to be done, but always without attachment to results ; for, performing action without attachment, man reaches the Supreme." This is the Aryan ideal of work and conquest, and the Blessed Lord Himself has promulgated it for the eternal welfare of mankind. Have the Aryas of the middle and modern ages remained true to the sacred teaching? Where are the modern representatives of the ancient Acharyas to guide and instruct the world in *Satkarma* and *Karma-yoga* ? If Aryavarta has gradually sunk into lethargy, industrial, political and spiritual, has it not been because it has for ages past neglected the Blessed Lord's gracious teaching and wantonly followed the mischievous examples and precepts of those who have denied or ignored the existence of the Atman and inculcated the giving up of both *Satkarma* and *Karma-yoga* in favour of the alluring lusts of purely material existence ?

K. SUNDARARA'MAN.

Charity as a Christian Grace.

In the May issue of *The Arya* I noticed a brief article on "Charity," commencing as follows :

"Charity is the last of the Christian Graces, whereas it stands first among the Hindu virtues."

It is not my desire to enter into any controversy upon this subject, but it seems to me that the words which I have quoted are quite misleading, as they tend to convey a wrong impression concerning the rank which 'Charity' holds, among the 'Christian Graces,' or 'virtues.'

If the reader will take the Bible and turn to the thirteenth chapter of first Corinthians, he will find the entire chapter devoted to the subject of 'Charity.' It commences as follows :

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth :" etc., and the chapter closes with these words : "And now abideth faith, hope, charity, these three ; but the greatest of these is charity."

From the foregoing, the reader can form his own estimate concerning the status of 'Charity,' among the "Christian Graces."

WM. A. ENGLISH.

Religious Teachers of India.

I.—SRI CHAITANYA.

(Continued from page 31.)

In accordance with the Hindu custom of offering *Pinda* (balls of rice) at the feet of S'rî Gadâdhara in Gaya with a view to secure salvation to departed relatives, S'rî Gauranga with his new wife Vishnupriyâ, went on a pilgrimage to Gaya to perform his father's ceremony. There at the sight of the feet of S'rî Gadâdhara in whose presence the Brâhmanas were reciting verses in praise of Lord S'rî Krishna, S'rî Gauranga was beside himself, and tears of love flowed in torrents from his eyes. This was the beginning of that transcendental outflow of Love with which he flooded all India a few days hence. Here he met with a great devotee, I's'varapuri, who was full of love for his God,

whose eyes were two fountains from which flowed Divine Love incessantly. Struck with the fervour of his devotion and having already heard of him as a great Devotee of God, S'rî Gauranga accepted him as his Guru. Thenceforward, S'rî Gauranga was subject to fits of ecstatic joy, which sometimes threw him down senseless. This was the beginning of a new era in the history of our religious development, when even the most ignorant of men were blessed with the influence of Divine Love which had for some time past been unknown even to the most learned of them.

Unless we can first understand the aspect or the light in which S'rî Gauranga saw his God, we can form no idea of the peculiar love he evinced for Him. According to him God has a form, the most beautiful of forms. Beauty has always a charm for man, and hence it is that we love a beautiful man or woman, wish to keep his or her company always and to make him or her our own. This is but the natural effect of the charm which beauty exercises over our minds; when we consider a person our own, we do dote upon that person, and when the love we bear to him or her deepens we are very likely to forget all our concerns of life in our anxious attention to the well-being of the person loved. Unlike in this instance of mortals whose bodies, however beautiful and charming, are bound to perish sooner or later and thus subject the doter to the vexations, misery, and afflictions of separation, the form in which the all-loving God appears is *Aprâkrita* (not formed of the elements of Prakriti); it shines in transcendental beauty, and one that is able and fortunate enough to see the same is overpowered by its wonderful charms and cannot bear to take his eyes off from that all-beauteous form; his love towards it grows intensely and knows no bounds; and in the consciousness that that form can never perish or disintegrate the devotee exults. Here, there will be no pang of that separation which we experience in the case of love towards a mortal beauty. To realize the transcendental beauty of the *Aprâkrita* form of God, we must rise to the level of that plane, for we must be a Spirit to realize the Spirit. Spiritual love is not concerned with forms, but may be said to be that power of attraction, call it magnetic or what you will, which results in the drawing together of the Universal Spirit with the individual. Generally this love proceeds more from intellect than from feelings and so lacks much of the enjoyment produced by the latter. But on the contrary S'rî Gauranga's love to his God was based upon an intensity of feeling rather than upon intellectual admiration and hence he found the greatest pleasure and enjoyment in thinking and speaking of his Beloved. Such was the source of the perennial and intense bliss which S'rî Gauranga enjoyed in preference to the ephemeral and inferior sort of enjoyment which is courted by most of the mortals.

When he returned home he was quite another man; a thorough change had come over him—the pride of his learning had given place to an unwonted humility, the very people that hitherto feared to approach him were now attracted to his side by the calmness and composure which his beautiful face exhibited. His extreme simplicity and unselfish love for all humanity which now characterized him made a strong impression on the minds of the public whose topic of general conversation was now the unusual and unexpected change in the entire bearing of the quondam professor shining with all the glory of learning. The Vaishnavas especially were highly delighted to see him thus meek and humble, loving and charitable. One of these days when S'rî Gauranga happened to be in the house of a Vaishnava he began to speak out his heart. The inmates of the house who were lit with joy drank of the ambrosia of Love to God that flowed from the sweet words of the great devotee. This news was at once circulated among the Vaishnavites of the town and Adwaita-prabhu welcomed the good tidings in a spirit of thankfulness to God. Ever since S'rî Gauranga's return from Gaya his students gathered round him in large numbers every morning to receive instruction, but Srî Gauranga taught them nothing else than the holy name of S'rî Krishna which he uttered ever and anon. The students at first took him to have turned mad or gone wrong in the head but at length by a close and steady observation of the ecstatic fits of intense love which he indulged in they were convinced that he was full of God's grace. When they found that they could no longer expect him to teach them anything in literature except the holy name of his favourite God, they left him with tears in their eyes for they could find no professor of equal merits to instruct them.

S'rî Gauranga's mother too was anxious about her only son on account of the alleged insanity which the neighbours tried to impose upon him, for his actions and manner of living

were far from those of a sane man. Fortunately, a good Vaishnava neighbour Srîvasa by name chanced to visit S'rî Gauranga one day, when, struck with the signs of the highest love to God which S'rî Gauranga displayed, he told all about it to Sachî-devi and relieved her of the anxiety which was working in her mind. Gauranga himself at a time shared the apprehensions of his mother and thought that he might have been running mad. But Srîvasa disabused his mind of such an apprehension and said that he should very much like to run himself into such madness. From this time forward Sri Chaitanya moved very closely with the Vaishnavas and was much liked and highly respected as the prince of devotees. One day in his ecstatic state he declared to them that he was God Himself come down to recall unto Him the lost flock by infusing into them the love of God which they had forgotten and forsaken for some time past in the enjoyment of the transient pleasures of the world. Every evening he could be seen at the house of S'rîvasa, where in the company of a number of Vaishnavas he would be singing aloud the name of God till a very late hour in the night, much to the annoyance and displeasure of all the neighbourhood which was inhabited by persons whose petty minds were all engrossed with things and affairs 'of the earth, earthy.' This disturbance of peace during nights by the Vaishnavas was reported to the Nabob and he, it was rumoured, had ordered them all to be arrested and sent to jail. The news of this order sent a thrill of fear round the circle of Vaishnavas, all of whom now looked in agitation to S'rî Gauranga for help. He on the other hand did not credit the rumour; nor did he seem even to care to ascertain the truth of it. But he said that if the Nabob's men should really approach them to take them to the jail, he would make them join the Vaishnava party and take part in the *Sankirtan* dancing with the holy name of Hari. For this purpose he arranged for a large *Bhajana* party divided into several groups headed by Srî Advaita Prabhu, Haridâs, S'rîbâsa, and others; one of these groups was conducted by himself aided by S'rî Nityânanda Mahâprabhu. Haridâsa who was a Mahomedan by birth was, by virtue of his sincere devotion to God, admitted as one of the foremost of Vishnu-Bhaktas. He lived constantly with Srî Advaita-Prabhu. Nityânanda, a Sannyâsin from early boyhood, who was full of divine love, was a disciple of Srî Mâdhabendra Puri, the Guru of I's'varapuri, who in turn was the Guru of S'rî Chaitanya. He had been attracted to the place by the news which reached him in Benares that, in Navadvîpa, S'rî Gauranga and others were mad after S'rî Krishna. He had come there to pay his respects to the Bhaktas. At once S'rî Chaitanya recognized him to be a true and great devotee of God, and from that moment forward both of them moved very intimately so much so that people took Nityânanda for the elder brother of S'rî Chaitanya.

At 9 p. m. the Sankirtan party started on a procession wending their way through the main street of Navadvipa, and turning towards the Ganges they proceeded to the house of the Cadi (the then title of the District Judge) who had been commissioned to arrest those that disturbed the peace of the night with their loud songs of the name of S'rî Hari. When the party halted at his gate, the Cadi shut himself up within the house instead of enforcing the order which he had been commissioned to execute. S'rî Gauranga grew aggressive and demanded an interview with him, whereupon the Cadi after a delay of a few minutes which probably he took for thinking over the position, came out and received S'rî Gauranga. A few minutes conversation was quite sufficient to make the Cadi repose confidence in S'rî Gauranga whom he now loved with reverence. The procession then resumed its march with an assurance from the Cadi that the Sankirtan party would not be molested or in any way interfered with by any of the officials. Thus by the inexplicable magic of S'rî Gauranga's presence and speech the very infidels who were so vehement in their desire to see the downfall of Vaishnavaism, were cowed down, and the Vaishnavas were enabled to go on with impunity as usual with their *Bhajanas* and songs.

Another instance is on record of S'rî Gauranga's magical influence on men and manners. Previous to the humiliation of the official enemies S'rî Gauranga had brought unto the path of righteousness two of the well-known rowdies of the place, Jagâi and Mâdhâi. It deserves to be classed as a miraculous event. These two persons had for a long time proved themselves the pest of the town by their audacious robberies in the high ways and inhuman murders. These who were the terror of the town bowed low before S'rî Gauranga, accepted Vaishnavaism, and by the grace of S'rî Gauranga and S'rî Nityânanda were saved. They turned over fresh leaves in their career, gave up

bad ways and inhuman acts, were thoroughly reformed in character. Since then they led ascetic lives—kind and generous to all, and developed intense love for the Lord. Thus they became great Vaishnava devotees.

Yet another 'miraculous' event in the life of S'rì Chaitanya. In the house of S'rîvâsa where he spent much of his time and where all the Bhaktas gathered S'rî Chaitanya was often in his ecstatic mood, immersed in the divine love and glowing with divine glory. The Bhaktas saw in him at that time their ideal God and blessed themselves for the good fortune of having had the company of the Lord Himself—S'rî Gauranga appeared to them in His form.

(*To be continued*).

RAMAKRISHNANANDA.

Sri Sankara's Creed.

M.R.Ry. V. Ramanujam Pillay, B.A., L.T., has placed me and students like myself of religion under great obligation by his excellent article headed 'Religion in India in Ancient and Modern Times;—II', and published in the *Christian College Magazine* for June 1901. I agree with him in almost everything stated in this paper. I think however that he did not do sufficient justice to S'RÎ S'ANKARA'CHÂRYA in some instances. What I had thought of this great man and erudite scholar was explained by me some years ago. My opinion about his views has not been changed.

A portion of the Hindu population is said to believe the following to be the views of Sri S'ankarâchârya, *viz.*,

(1) There is only one God known to the Vedas as Brahman.
(2) He is non-sentient.
(3) He is not capable of evolution.
(4) There was, is, and will be nothing else.
(5) The Universe is the illusory manifestation of Brahman.
(6) The knower of this gets over the illusion and vanishes from his entity.

In a work written by him, called "Viveka-chudamani," he lays down that one who wishes to be emancipated should possess, (1) knowledge of what is eternal and what is not eternal (नित्या नित्यविवेकः); (2) the experience of the results felt in this and other worlds, (भोगः) and contempt for them, (विरागः); (3) equanimity, &c., virtues, (शमादिः) and (4) desire to be emancipated.

In these verses he explains that to be convinced that Brahman is (सत्यं) real and the world मिथ्या not real, constitutes the knowledge of what is eternal and what is not eternal.

In verse 70 he says that to be emancipated the first thing to secure is indifference to or disregard of all sensual enjoyment to be found in अनित्य or transient things either in this world or the next.

In that verse he says that what should be first understood is आत्मानात्मविवेचनं the difference between what is Atma, sentient or spiritual and what is Anatma, non-sentient or non-spiritual. These two words आत्मा and अनात्मा stand here in the place of नित्यः and अनित्यः mentioned in verse 19 and सत्यं and मिथ्या mentioned in verse 20.

In verse 84, he says that if you wish to be emancipated, give up sensual things and practise mercy, truth, peace, &c.

In verses 110 and 111 अविद्या and माया Avidya and Mâyâ are described as powers of the Great God by and from which all the world is created. He describes these powers of God as consisting of contradictory qualities and of a nature beyond all description. He says that the power Mâyâ gives rise to the three Gunas—Sattva, Rajas and Tamas.

In verse 124 he says that this Universe up to अव्यक्त Avyakta or the aforesaid God's power माया Mâyâ (see verse 110) is, अनात्मा not-sentient, or non-spiritual.

In verses 126—137 he describes God thus:—

"There is some one who knows everything, who sees everything, but nothing can see him, who moves everything but himself cannot be moved, who pervades the Universe but nothing can pervade him; He is the Atma. He is the oldest; He is the everlasting and complete happiness; He is unchangeable; He is never born; He never dies; He never becomes greater or smaller; He is never decomposed; He never sleeps.

In verse 154 he says that a learned man ought to discern what is Atma—sentient or spiritual, and what is Anatma—non-sentient or non-spiritual. By the possession of this knowledge he comes to know that he is Sat, सत्, Chit चित् and Anand, आनंद; that is, he is eternal, sentient or spiritual, and happy, and then becomes happy.

In verses 240, 241, and 242, he describes Brahman thus :

"Therefore Param-Brahman, God, is eternal or real (सत्), equal-less or second-less, possessed of pure knowledge, (निरंजनं) void of passion, (प्रशांतं) ever calm, without beginning or end, consisting of ever-lasting happiness, one in whom no change is produced by Mâyâ, everlasting, happy, seedless, incomparable, shapeless, unseeable, nameless, indestructible, effulgent, from its own brilliancy shines over the whole universe. Brahman is no knower, not knowable and knowledgeless, void of alternatives ; purely consisting of infinite knowledge alone, the highest truth. Thus know it the learned."

In the sixteenth Prakarana (chapter) of another work called "Subodha-Sudhâkara," S'rî Sankara declares that as the mind becomes clean, knowledge flashes like a lightning, and that Antarâtma (meaning the mind) does not become clean without loving God. He adds that loving or worshipping God is of two sorts, *viz.*, gross and fine, स्थूलसूक्ष्मा; that the fine one consists of (1) Practising in mind the worship of the form of God described in Smritis or Purânas. (2) Wishing to live in solitude. (3) Practising truth, (4) Knowing that all animals are (His) God's tabernacles, (5) Harmlessness to all creatures, (6) Compassion to them, (7) Being pleased with what little one might get, (8) Not owning wife and children, that is, not viewing them as his property or himself, (9) Hence non-egotism, (10) Angerlessness, (11) Soft speech, (12) Charity, (13) Equanimity when praised or condemned or when anything happy or unhappy occurs. (14) Fearlessness when in difficulties, (15) Indifference to natural cravings, (16) Non-selfishness, (17) Perpetual peace attainable by remembering God, (18) Befriending all creatures, and (19) Becoming immensely moved at the hearing of the divine music and pious songs.

He who sees everything in God and practises the above virtues is called the most devoted servant of Hari, God.

In the 17th Prakarana which is styled that of meditation, S'rî Sankara says : "Think of God residing on the banks of the Yamuna, shining over this universe. Pay obeisance to God born in the family of Yadu."

In the 20th Prakarana he concludes thus : "To us who are contemplating God, what is a superior world, wealth, sovereignty, the world of Indra or emancipation ?"

In another work known as "Sopânapanchakam" he prescribes as follows :—

1. Read the Vedas daily.
2. Do whatever is prescribed by them.
3. Thus worship God.
4. Give up selfish desires.
5. Get rid of sins.
6. See evil in the happiness of this world.
7. Secure the company of the wise.
8. Bear solid love to God.
9. Practise the Virtues, peace, &c.

There is still another work headed "Bhajana" which is a very remarkable work showing S'rî Sankara's devotion to God.

In "Vedanta Kesari" he describes the world neither as a non-reality (like a flower of the sky), nor as true as God. Verse 23.

From these quotations it is clear that Srî Sankara believed that besides God there is the प्रकृति Prakriti, or Mâyâ, which is also eternal—that these dual things are eternal.

In the Gîtâ-Bhâshya of the 19th verse of the 13th chapter he declares that the Prakriti is eternal with Purusha.

In short he holds that सत् means Ever-existing ; असत् means not ever-existing.

not ever-existing:
- never existing, as Barren woman's son or वंध्यापुत्रः गगनकुसुमं
- Existing for some times only, अनित्य or ephemeral, the world or created thing or मिथ्या, मृषा, अनृतं.

Srî Sankara advocates the practice of virtues, giving up vices, acquiring the knowledge of what is नित्य or eternal, that is God, and what is अनित्य, that is this world, to love and adore God and neglect sensual pleasures. These means to the attainment of the final beatitude are excellent and are exactly the same as are prescribed by other Aryans, by Jesus, by Mahomed and others.

Whether this final beatitude is one's final extinction or sitting by the side of God or the enjoyment of excellent pleasures, the means to get it are one and the same.

There are in the aforesaid works even passages which might be construed to mean that God is non-sentient, the Universe is one's illusory manifestation thereof. The language made use of is however not incapable of other constructions ; but what I have abstracted is so clear that if other dubious parts can be construed to

mean the same, his religion, it seems to me, may be the following:—

1. There is but one God.
2. His indescribable power is called Mâyâ.
3. When he exercises it, his creation commences.
4. This creation consists of his incarnations, his bound-sentient beings, and material things.
5. God should be worshipped by practising virtues, for emancipation.
6. He is the saviour of all.
7. When saved, the souls become one with Him.
8. Material things are not eternal, that is, they were created or evolved, and these will disappear some day.

These views except one, are not different from those entertained by other Aryans, the exception being the amalgamation of souls with God.

R. RAGOONATH ROW.

26th June 1901.

Smritis.*

What is a Smriti is a question very important to those who wish to follow the ethical code of the Aryans. The word has been used in diverse senses. In fact everything that is not Sruti and is written in Sanscrit passes for a Smriti. This word literally means the "Remembered." Those who studied the Veda and undetstood its contents were called Rishis. Of these, they who ever ruled over the country were called Raja-Rishis and they who followed the less ambitious life of Brahmins were called Brahma-Rishis. The first Raja-Rishi was Swayambhuva Manu. His was a limited monarchy. His code was the Veda and his council consisted of seven Brahma-Rishis, technically called Sapta-Rishis. His dynasty lasted for many years and was succeeded by that of Svarochisha. When a change of dynasty takes place all are said to perish except one Raja-Rishi and seven Brahma-Rishis who form the nucleus for the generations to come. These 8 remnants are technically called the Sishtas as these alone remembered the law which had been administered in the previous Manvantara and the law they enforced was called the Smriti or the 'Remembered.' The substantive code was of course the Veda, and if any thing 'Remembered' be opposed to the Code it is null and void. According to Hindu works, we are now living under the seventh Dynasty of Vaivasvata Manu, in council. Inclusive of the current Manvantara there have been seven Raja-Rishis and forty-nine Brahma-Rishis, who ruled over the world. Of these, six Raja-Rishis and forty-two Brahma-Rishis were the Sishtas or the 'Remained.' The works written by them are and should be styled Smritis. Other works of Hindu Law are not entitled to be called Smritis, and, if they have been so called it was out of courtesy.

The aforesaid definition of the Smritis is given in Matsya-Purana Chapter 144, verses 30 to 40; and in Vâyu-Purana, Chapter 59, verses 32 to 39.

It is therefore possible that there may be 56 works which may be properly styled Smritis: but so many works are not extant nor have they been said to have existed at any time. There is only one Smriti by one of the aforesaid seven Raja-Rishis and it is known to the world as the Institutes of Manu. The other six Raja-Rishis do not appear to have promulgated any Smriti. Of the 49 Brahma-Rishis, works of 43 are not extant. The remaining six Rishis appear to have promulgated Smritis and their names are (1) Kassyapa, (2) Attri, (3) Vasishtha, (4) Visvamitra, (5) Gautama, and (6) Bharadvaja. Of these six, those of Attri, Vasishtha and Gautama appear to be complete, and the other three are found in fragments and in various readings. There is one more work which commands influence. It is Vishnu-Smriti, said to have been declared by Vishnu, the Creator, Protector and Destroyer of the Universe. Another by Parasara is said to be peculiarly applicable to Kali-yuga. The British have brought another into very great prominence and it is known as Yajnavalkya-Smriti, commented on by Vijnanesvara, the commentary being generally known as Mitakshara.

(*To be continued.*)

5th July 1901. R. RAGOONATH ROW.

* We are glad to announce that our respected countryman Dewan Bahadur R. Ragoonath Rao has kindly undertaken to contribute to the *Arya* three articles every month on 1. The Fundamental Principles of Vedic Religion, 2. S'ankarâchârya, and 3. Smritis. The first instalments of these appear in this issue.—*Ed.*

"Manners are not idle fibs but the fruit of loyal nature and of noble mind."

Be the gold that melts in contact with fire—not the combustible that burns itself out.—*Vasishtha-vâk.*

All history is the history of one's love for oneself or for one's neighbour.—*Vasishtha-vâk.*

Pain is the ray that brightens the dark room of a man's heart.—*Vasishtha-vâk.*

The Principles of Vedic Religion.

I have often said that we are inherently a religious people and that we cannot live or enjoy the happiness of even this world without religion. Some of us try to be happy without it: but during the last 40 years, I have not been able to come across with a person who was happy without being religious. I have reason to believe that parents, masters, and educators, or at any rate a great majority of them, now wish to see students brought up religiously. I shall therefore try to note down the fundamental principles of the Aryan Religion as believed in by our patriarchs:—

Aryan Religion consists of beliefs and duties. The beliefs are:—

(1) There is only one God. (2) From Him we have all proceeded and He is therefore our Father. (3) He is present everywhere. (4) He sees every thing. (5) His powers have no limit. (6) He knows everything. (7) He protects us all. (8) He is kinder to us than our father and mother. (9) He has given us our body, brains and everything round us so that we may be happy.

Our duties as prescribed by God are:—

1. To be kind to our brethren. 2. To be pleased at the happiness of our brethren and be sorry at their unhappiness. 3. Not to be cruel to any of His creatures. 4. To be truthful. 5. To give charity to the needy. 6. To be merciful to all. 7. To be thoughtful always. 8. To be hospitable to all. 9. Not to steal any one's property. 10. Not to hurt any body. 11. To revere elders, Devatas, Saints, Gurus, &c. 12. To respect the learned. 13. Not to be angry at other's faults. 14. Not to be vain. 15. Not to think lowly of others. 16. To be respectful and affectionate to our mothers and sisters. 17. To respect women in general. 18. To respect our religious instructor. 19. To be regular in the discharge of our duties. 20. To keep ourselves clean. 21. To be regular in our food, rest, &c. 22. To study our lessons. 23. To love God, by leading a virtuous life. 24. In short, to be dutiful to ourselves, to our brethren, and to all's God. If we obey these commandments, we will be happy in this world and elsewhere. When we are able to obey these commandments, we may then think of examining the various philosophies of religion and of examining and deciding the merits of various religions, but not till then.

When we have followed these commandments to the best of our abilities we will become competent to give scope to our patriotism, and to our powers of managing the affairs of the Government of our country.

26th June 1901. R. RAGOONATH ROW.

Self-Sacrifice.

If the principle of self-sacrifice die out in the world, this vast area will become a huge forest of brutal selfishness with no love for any thing except in so far as it ministers to selfish interests, and the chance for the idea of unity of spirit pervading everywhere will considerably decrease. So long as charity and gift are prevalent in the world, so long as they are enjoined in all the systems of religion and philosophy, the Institution of Sacrifice, with more or less formality, with or without ceremonial observances, will be found in the world.

According to *Lingâbhattiya*, the word *Yajna* is used to denote acts of divine worship as well as gifts:—

यजदेवपूजसंगतिकरणदानेषु ।

According to Parâsara, gifts took the place of Yajna in a prior Yuga. Sri Krishna explicitly says in the *Gîtâ* that charity and gifts are sacrifices or Yajnas. Julius Eggeling cannot say, or at least, will not be inclined to say that the institution of charity and gift is a result of priestcraft. In fact he himself seems to modify his views later on as to the object of Hindu Sacrifices. This is what he writes in a footnote to *Satapata Brâhmana*:—

"The sacrificial cake is a substitute or symbol (Pratima) for the animal sacrifice (as this, it would seem, was originally a substitute for the human sacrifice by which the sacrificer redeems himself from the Gods). The initiation of the sacrificer constitutes his consecration as the victim at the animal sacrifice, or as the sacrificial food at the *Havir-Yajna*, or as the horse at the Horse-sacrifice. See, also, *Taitt. S.* VII. 2, 10, 4; *Kath.* 34, 11, where it is said that one must not perform the *Dvâdasâha* for any one, since in having to eat of the victim, the cake, &c., one would eat the sacrificer's own flesh. In accordance with these notions, it would seem that man originally sacrificed his equal, as the best substitute for his own self; and that, as advancing civilization rendered human sacrifices distasteful, the human victim was supplied by domestic animals, ennobled by constant contact with man;

and finally by various materials of human diet."

The Institution of Self-sacrifice is thus the internal core, the pith and marrow of the ceremonial system among us. The same writer adds in another page :

"Theological speculation evidently considered these bodily processes (those of respiration) a very convenient source of symbolism."

It is our object in these pages to disclose this symbolism in bodily processes as well as in mental and spiritual planes.

S. RAMASWAMI AIYAR.

Yoga Principles in Sacrifices.

In *Muktikopanishad* it is authoritatively laid down that "like oil in the oil-seed, Vedanta or Esoteric Philosophy pervades the Vedâs."

तिलेषुतैलवद्वेदे ।

वेदान्तस्सुप्रतिष्ठितः ॥

It means that in every part of the Vedas which are devoted to the performance of Karmas or sacrificial rituals, under the surface-current of outward or exoteric ceremonies, there is an under-current of spiritual or esoteric significance. This ought to be our guiding principle in all our Vedic studies, and once we lose sight of this principle we are likely to go astray and complain of the contents of the Vedas in terms which ignorance alone will justify or warrant. Even without this guiding principle some orientalists have made happy guesses in this direction here and there. It shall however be my aim to make a consistent use of this principle throughout my contributions to the pages of "the *Arya.*"

In the Introduction to his English translation of *Satapata-Brahmana*, JULIUS EGGELING remarks :

"For wearisome prolixity of exposition, characterized by dogmatic assertion and a flimy symbolism rather than by serious reasoning, these works (*Brahmanas*) are perhaps not equalled anywhere."

In some instances symbolism cannot but be dogmatic ; and I shall try to show in the sequel that it was inevitable in the past. We shall also see that the manner in which the symbolism is expressed is immaterial and that in several instances it has been very happy and appropriate. To represent our *Brahmanas* as mere symbolism is not to express the whole truth. Besides symbolism here and there, the *Brahmanas*, we see, embody Yoga Principles as directly as every instance of Jnana-form-sacrifice or Yoga-practice. In Kânda 1, Adhyaya 2, Brahmana 3, Verse 5 *Satapata-Brahmana* the following appears :

"Now it is as an animal-sacrifice that this sacrificial cake is offered."

In this text the cake-form-sacrifice is reckoned a substitute for animal-sacrifice which is again a substitute for human sacrifice. We have already quoted (*vide supra* under the heading 'Self-sacrifice') the footnote on this verse which the translator has added—"The sacrificial-cake is a substitute............human diet." In this passage it does not explicitly appear whether cake-offering is understood as a substitute for animal-offering or simply as symbolical of it. There is difference between a substituted form of sacrifice and a symbolical one, and it consists in the frame of mind which attends the one or the other. In the symbolical form of rice-cake-sacrifice, the sacrificer thinks that what he ought to perform is the real animal-sacrifice, that he offers rice-cake instead of animal-life, that so far it is defective, and that God should accept it and bless him in the same way as in the case of animal-sacrifice. In the substituted form of sacrifice, the sacrificer thinks that he devotes unto God what is a part of his self ; and therefore he throws himself at the feet of God for blessings consequent on an act of self-sacrifice done in propitiating Him. Of course, if the intensity of earnestness and purity of devotion continue alike in both the forms of sacrifice the effect would be the same. Hence in verse VII it is said :

"As much efficacy as all those sacrificed animal victims would have for him, so much efficacy has this oblation (of rice, &c.) for him who knows this. And thus there is in this oblation also that completeness which they call the five-fold animal-sacrifice."

The difference between the direct form of sacrifice in which animal victims are offered and the symbolic form in which rice-cake, &c., is offered as a substitute, even as one of consciousness or frame of mind in the sacrificer, is said to vanish in the case of one who knows the matter. What God really wants is not meat or drink or rice but that devotional frame of mind attended with sincere earnestness, which is ready to undergo self-sacrifice for His sake mediately or immediately. This spiritual condition being present or fulfilled, every form of sacrifice would be equally acceptable to God and the efficacy of the sacrificial act would be the same in all instances.

The object of sacrifice, animal or vegetable, has been misunderstood even by great thinkers, scientific or theologic. So far as Christian Theology is concerned, there is room for such misunderstanding though there is room

for clearing it also. In Numbers XXVIII, 2, Jehova or Jahveh is said to have spoken thus to Moses:

"Command the children of Israel and say unto them my offering, my bread for my sacrifices made by fire, of a sweet savour to me, shall ye observe to offer unto me in their due season."

In this verse sacrificial offerings are said by God to form His bread. The same verse is quoted with a slight difference in terms by HUXLEY in his "Essay on the Evolution of Theology." The verse as quoted by him reads

"My *oblation*, my *food* for my *offerings*, &c."

The difference in terms is probably due to the changes introduced in a later edition. Notwithstanding the difference in terms there is no essential difference in meaning, for bread is food and food includes bread. But the saying of Jehovah that sacrificial offerings are bread or food unto Him does not necessarily mean that without such offerings His existence is impossible. HUXLEY quotes the instance of Jahveh (Jehova) eating with Abraham under the oaks of Mamre; and from this circumstance along with the fact of His pleasure at the sweet savour of "Noah's Sacrifice" besides His saying as to sacrifices being His food or bread, HUXLEY asks

"Is not this Deity depicted as possessing human appetites?"

S. RAMASWAMI AIYAR.

Anecdotes of Kamban.

(*Continued from p.* 67).

At this time a thought flashed on the mind of Sadayappa that a translation of *Ramayana* in Tamil was a long-felt want, and that no other than Kamban could be equal to the task. He communicated his mind to his protegee, who applauded his suggestion and promised to execute the work as desired. But the execution of the work was put off. Sadayappa, displeased with his postponement, suggested to the King that a Tamil Ramayana, was indispensable, that Kamban was the only one who could answer their expectations and that, but for competition, Kamban would not gird himself in earnest to the work. The King, therefore, orderd both Kamban and Ottacoottan, the poet laureate, to begin the translation. Ottacoottan set to work at once and finished six cantos in about six months, whereas Kamban had not made even the invocation until then. Both were sent for and questioned by the King as to how far they had gone on with their work. Otta replied that he had finished five cantos and begun the *padalam* entitled the *Sight of the Sea* in the sixth canto. Whereupon Kamban, thinking that he should not fall back of Otta, answered that he had been composing the padalam entitled *Setu Bandhanam.* Chola asked Kamban to rehearse one of his stanzas upon which he gave out *impromptu*:

குமுதனிட்ட குலவரை கூத்தரிற்
திமிதமிட்டுத் திரியுந் திரைகடற்
றுமிதமூர் புகவானவர் துள்ளினார்
அமுதமின்னு மெழுமெனு மாசையால்.

In this quatrain, Otta took objection to the word *Tumi* in line three, a pure coinage of Kamban's brain, for *Tuli* (a drop) and challenged Kamban to show him the use of that word either in books or as a colloquialism. In this strait Kamban firmly relying on the opportune help of the Goddess of Learning, took Otta and Kulatunga Chola, the next morning, along the shepherd-street when Nâmagal appeared in a ruined cottage and, churning milk, told her little ones to be at a distance lest *Tumi* (drop) should fall on them. Otta was astonished to see that the said cottage, hitherto in ruins, had a denizen to help out Kamban and then accepted his superior worth. Discountenanced by this circumstance and the way in which the people lauded him (Kamban) and his verses to the skies and himself convinced of his excellent poetic power, Otta destroyed the first few cantos of his *Ramayana*, the fruit of his hard labour during six or seven months, and had just taken on hand the seventh canto when Kamban, chancing to pass by the street, put in his appearance and arrested his work of destruction with the idea that Otta's seventh canto, if added to his first six cantos, would be a set-off to his own productions. Thus securing Otta's seventh canto, Kamban listened all night to the translations given by the Brahmin zealots of the story of Rama by Vâlmîki, Vasishtha and Bodhayana and executed the first six cantos in a fortnight at the rate of seven hundred stanzas a day. On the completion of the work, Kamban took his epic to Srirangam with the permission of Kulatunga Chola and his patron Sadayappa to dedicate it to the orthodox Vaishnava Brahmins of the locality. The Brahmins, whose pride knew no bounds, told Kamban that, before they would recognise his work, he must take to them the

commendatory verses of the three-thousand saints at *Tillai* or *Chidambaram*. Accordingly Kamban visited the sages who told him that, unless the three-thousand sages assembled in a particular place, the formal sanction of his work would be impossible. This hard task disheartened him and he knew not what to do. Happily the very next day, the son of a certain colleague of the sages died of the bite of a venomous cobra and all the three-thousand sages met to condole with the bereaved father. At this juncture, Kamban appeared on the spot and read some stanzas from the *Nâgapâsa-padalam* of his epic when the boy gradually recovered life. The sages, deeply impressed with the divine grace of his production, gave their united consent and their encomiastic verses to it and bade him a happy farewell.

On his return to Srirangam, the Aiyangars, still bent upon heaping Ossa upon Pelion before Kamban, sent him to *Tiru-Narungundam* to receive eulogistic verses from the reputed Jain Pandits there. To satisfy those refractory Brahmins, Kamban visited them too and apprised them of the object of his visit. They appreciated the supreme excellence of Kamban's valuable work, received him with much enthusiasm and bestowed on him tokens of their recognition and approval.

Not satisfied with it, the Vaishnavites still demanded from Kamban the formal acknowledgments of the merits of his epic by Karuman of Mâvandoor, by Anjanakshi, a learned dancing-girl of Tanjore and by Ambigapati his dear son. Kamban obtained their laudatory verses and returned once more to Srirangam. There in the thousand-pillared *mantapa* were assembled Kings, Vedic Scholars, Sanskrit and Tamil Pandits. In the midst of them, Kamban set his work and rehearsed his stanzas with appropriate comments at intervals. The Pandits interposed with their objections and received satisfactory answers from him.

One of these critics was Sriman Natha Muni. He objected to the interspersion of panegyric stanzas on Sadayappa, a mortal, in the sacred epic of the divine Rama, to which Kamban adduced the following two reasons in reply. *First*, Sadayappa was his patron-lord. *Secondly*, when Sadayappa came to witness Ambigapati's marriage, the nobility and the gentry had thronged the hall and no room could be found for him. He, fearing to inconvenience the assembly, took his humble seat in the bathing-pit. Kamban's wife noticed this and asked him whether he could not find a better place for their generous benefactor. Kamban's reply was that he would surely do it and, in accordance with his promise, Kamban introduced the name Sadayappan, once in every hundred stanzas. Pleased with the gratefulness of the poet but tickled by vanity, the Muni urged that the insertion of the patron's name once in every thousand stanzas might amply repay his debt of gratitude to him. Kamban agreeing to do so, all present set their seal to the importance of the work and took leave of Kamban.

(*To be continued.*)

M. S. PURNALINGAM PILLAI.

The Arya Catechism.

(*Continued from page* 68).

CHAPTER, III.

32. *What is your idea of God?*

He is all-knowing, all-powerful, all-merciful, and is the author of all creation.

33. *Who is to be meditated upon? Who is to meditate, and what for?*

God is meditated upon; it is the Soul that meditates; the object is to attain final beatitude or Moksha.

34. *Has Soul any form?*

It is formless.

35. *Of what sex is Soul?*

It is neither a male nor a female, nor neuter.

36. *What then is the signification of such terms as He, She, It?*

These terms of specific gender apply to the bodies and not to the indwelling Souls.

37. *Where is God?*

Space-like He is everywhere.

38. *What evidences are there to support this statement?*

(1) The Vedas or the eternal Word of God; (2) the Smritis written in explanation of the Vedas by Manu and other sages; (3) the Itihâsas or the record of God's doings; (4) the Purânas or the record of ancient events illustrating the truths contained in the Vedas and Smritis; and (5) inference or the science of induction and deduction which establishes the connecting links between cause and effect.

39. *How does inference help you to establish the existence of God?*

The definite arrangements which we perceive in all the visible universe show that they are

planned after a particular design; there cannot be a design without a designer. As the design is one uniform whole and its parts are harmoniously related to one another, there can but be one single designer, maker or author. From space downwards all parts of the manifested universe are derived from one Intelligent Author, as in the case of the different parts of a pot manufactured by a potter. All creation has but one Creator. To say that matter is the cause of the universe is the same as saying that the pot has made itself without the intervention of a potter. No material substance can evolve itself into a diversified universe of its own accord, for it is destitute of intelligence or consciousness. An intelligent, conscious being is required to mould, shape and operate by, in and on it. To argue that such intelligence or consciousness is inherent in matter is to concede the existence of a conscious principle abiding in matter. This principle we call God who vivifies every point in space. Matter *per se* has no intelligence; it cannot therefore be said to rule. God is God by virtue of His ruling power. Matter is not God. The existence of this matter in the form of the visible universe thus leads to the inference that there is a God who made it so.

40. *Is God only one? Why not there be many Gods?*

Yes, He is only one. He has neither equals nor superiors. If there be many Gods equal to one another, the universe cannot hold together as a consistent whole. By the term God we mean Him who is superior to all.

41. *Does God ever make Himself visible.*

He does make Himself visible to man at times. He comes down as an Avatar with bodily environment as Râma, Krishna, &c.

ALKONDAVILLI G.

The castes during the Epic Period.

Let us now pass on to the Second period of R. C. Dutt and patiently listen to what he has to say about the castes in this 'the epic period.' He admits the beginnings of the system in this period but gives a very curious account of its origin. He says:

"When religious rites became vastly more elaborate and pompous, when with the founding of new kingdoms along the Doab, polished and great kings prided themselves on the performance of vast sacrifices with endless rites and observances, it is easy to understand that the priests who alone could undertake complicate rites, rose in the estimation of the people, until they were naturally regarded as aloof from the ordinary people, as a distinct and superior race—as a caste. They devoted their lifetime to learn these rites and they alone were able to perform them in all their details and the natural inference in the popular mind was that they alone were worthy of the holy task. Similarly the kings and the warriors of the Gangetic valley lived in more splendid courts, and had more gorgeous surroundings than the simple agricultural warriors of the Punjab and soon separated themselves from the people and formed a caste of their own. The mass of the people became more lifeless than their forefathers in the Punjab, and wore without a protest the chains which priests and warriors—the Brahmanas and the Kshattriyas—threw around them. And lastly the aborigines who were subjugated and had adopted the Aryan civilisation formed the low caste of Sudras and were declared unfit to perform the Aryan religious rites or to acquire religious knowledge. And when priests and warriors were thus separated by such absolute and inviolable rules from the people, the humblest girls of the former classes were debarred from marriage with the greatest and the richest among the Vaisyas. From what has been stated before it will appear that the caste system arose in India, from the permanent separation of the priestly and the warrior classes from the people, in an age when the people had become enervated and feeble and those two classes had usurped all power and dignity."

After detailing the above interesting and simple account of the origin of the caste system, R. C. Dutt takes to task those "superficial and impulsive writers who often hold the Brahmins of India to blame, for monopolising religious knowledge and observances, and creating a harmful and permanent disunion in the nation." He contends that the charge is unphilosophical and unjust. It is very generous of him to admit that priestly supremacy and royal despotism are inevitable when the people become enervated and feeble, and incapable of taking care of their consciences or their political rights. Priests and kings are no more responsible for those results than the people themselves; indeed, the former are less responsible for assuming undue authority than the latter for submitting to such an authority. Such claims are received ungrudgingly by a feeble and lifeless people; when the people awake to life and vigour, the chains fall asunder. R. C. Dutt then proceeds to assert that

"The simple origin of the caste institutions as narrated above is obscured in later Hindu literature in a cloud of strange myths and legends. But in spite of such wonderful legends, later Hindu writers never completely lost sight of the fact that caste was originally only a distinction based on professions."

And he further remarks that "this simple and natural account of the origin of caste often occurs in the same Puranic works which elsewhere delight in strange and monstrous myths about the origin of the institutions. According to him we meet with 'a sensible and honest attempt' to account for caste in the *Santi Parva*, of the

Mahabharata, section 188. This is referred to by Dewan Bahadur R. Ragoonath Row in his article on the "Aryan System of Caste" in the June number of the *Arya*. He too follows P. C. Roy's interpretation.

नविशेषोऽस्तिवर्णानां सर्वंब्राह्ममिदंजगत् ।
ब्रह्मणापूर्वसृष्टं कर्मभिर्वर्णतांगतं ॥
कामभोगप्रियास्तीक्ष्णाः क्रोधनाःप्रियसाहसाः ।
त्यक्तस्वधर्मारक्ताङ्गा स्तेद्विजाःक्षत्रतांगताः ॥
गोभ्योवृत्तिसमास्थाय पीताःकृष्युपजीविनः ।
स्वधर्मान्नानुतिष्ठन्ति तेद्विजाःवैश्यतांगताः ॥
हिंसानृतप्रियालुब्धाः सर्वकर्मोपजीविनः ।
कृष्णाःशौचपरिभ्रष्टा स्तेद्विजाःशूद्रतांगताः ॥
इत्येतैःकर्मभिर्व्यस्ता द्विजावर्णान्तरंगताः ।
धर्मोयज्ञक्रियातेषां नित्यंनप्रतिषिध्यते ॥

"There is really no distinction between the different orders. The whole world at first consisted of Bráhmanas (?). Created (equal ?) by Brahman, men have in consequence of their acts, become distributed into different orders. They that became fond of indulging in desires and enjoying pleasures pessessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship—those Brahmanas possessing the attribute of passion—became Kshattriyas. Those Brahmanas again, who without attending to the duties laid down for them, became possessed of both the attributes of goodness and passion, and took to the professions of cattle-rearing and agriculture, became Vaisyas. Those Brahmanas again that became fond of untruth and injuring other creatures, possesed of cupidity—engaged in all kinds of acts for a living, and fallen away from purity of behaviour, and thus wedded to the attribute of darkness, became Sudras. Separated by these occupations, Brahmanas falling away from their own order become members of the other three orders. All the four orders therefore, have always the right to the performance of all pious duties and of sacrifices."—*P. C. Roy's translation.*

To understand the correct meaning of the passage we have to look to the context where it occurs. BHRIGU says:

असृजद्ब्राह्मणानेव पूर्वंब्रह्माप्रजापतीन् ।
आत्मतेजोऽभिनिर्वृत्तान् भास्कराग्निसमप्रभान् ॥
ततःसत्यञ्चधर्मञ्च तपोब्रह्मचशाश्वतम् ।
आचारञ्चैवशौचञ्च स्वर्गायविदधेप्रभुः ॥
देवदानवगन्धर्वाः दैत्यासुरमहोरगाः ॥
यक्षराक्षसनागाश्च पिशाचामनुजास्तथा ॥
ब्राह्मणाःक्षत्रियावैश्या शूद्राश्चाद्विजसत्तम ।
येचान्येभूतसत्वानां वर्णास्तांश्चापिनिर्ममे ॥
ब्राह्मणानांसितोवर्णः क्षत्रियाणांतुलोहितः ।
वैश्यानांपीतकोवर्णः शूद्राणामसितस्तथा ॥

"Brahmâ first created a few Brahmins (?) who came to be called Prajapatis (Lords of creation). Possessed of splendour equal to that of the fire or the sun, they were created out of the energy of that first-born being. The puissant lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity for enabling creatures to attain to heaven (by practising them). After this the Deities and the Dânavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas, the Rakshasas, the Serpents, the Pisachas and *human beings with their four divisions*, viz., Brahmins, Kshattriyas, Vaisyas and Sudras, O! best of regenerate ones, and all the other orders of creatures that exist were created. The complexion, the Brahmins obtained was white, that which the Kshattriyas obtained was red, that which the Vaisyas got was yellow, and that which was given to the Sudras was black."—*P. C. Roy's translation.*

Here the commentator explains that the words expressive of hue or colour really mean Gunas or attributes. In fact complexion is governed fundamentally by climate, food, mode of life and other physical conditions, all of which are bound to influence the moral character to a large extent. Thus what is intended to be said here is that the Brahmanas had the attribute of goodness (Sattva); the Second order had the attribute of passion (Rajas), the third got a mixture of the two, *i.e.*, both goodness and passion (Sattva and Rajas), while the lowest order got the remaining attribute, *viz.*, Darkness (Tamas). It is stated here that a few Brahmanas called Prajapatis were first created and then only Truth, Duty, Penance nay even the eternal Vedas, and all the pious acts. So the creation of a few Brahmanas or Prajapatis mentioned here is stated to have occurred before the creation of the eternal Vedas, *i.e.*, during the ante-vedic period, where we have no authorities at all to be guided by. Further it is stated that *human beings with their four divisions* were created after the Daityas, etc., thereby indicating the creation of the castes simultaneously with the creation of human beings. Then the various Gunas or attributes of the various orders are enumerated in the form of colours. Now comes the question from BHA'RADVAJA that if the distinction between the four orders of human beings be made by means only of colour or attribute, then it seems that all the four orders have been mingled together. How then can objects of such very great diversity be distributed into classes? To this BHRIGU replies that there is really no distinction between the four orders, etc. Here the the word ब्राह्मं Brâhmam does not mean Brahmanas as interpreted by P. C. Roy. It indi-

cates only ब्रह्मसंबन्धि, *i.e.*, that which has the connection of Brahma. In Vyâkarana there is a separate Sutra as ब्राह्मोजातौ ||, etc.

Thus everything that was created in the beginning had Brahma's connection or in other words was ब्रह्मसंबन्धि. And each human being came under one of the several castes according to the various qualities possessed by him. The statement that "men have in consequence of their act, become distributed into different orders" clearly points to the theory of re-incarnation and to the law of Karma. Though a Brahmana in one birth, he becomes a Kshattriya, a Vaisya or a Sudra, yea even a lower animal, in the next birth, in consequence of his acts or Karma in this life. Further these various Gunas or qualities are only the landmarks by which we could learn the caste to which a person belongs. A Brahmana by birth if he does not possess the qualities of a Brahmana is considered to be equal to a member of that caste whose qualities he possesses. But this does not authorise us to do away with the element of birth in the determination of one's caste. As was remarked once before we shall have to speak more of this later on.

The next 'honest' attempt to account for caste according to R. C. Dutt is in the Râmâyana, Uttara Kânda, Chapter 74, where he says,

> "We are told in the Krita age Brahmins alone practised austerities, that in the Treta age Kshattriyas were born and then was established the modern system of the four castes."

We shall as usual look into the original and examine the meaning given to it by R. C. Dutt.

शृत्वाकर्तव्यतांराजन् कुरुष्वरघुनन्दन ।
पुराकृतयुगेराजन् ब्राह्मणावैतपस्विनः ॥
अब्राह्मणस्तदाराजन् नतपस्वीकथञ्चन ।
तस्मिन्युगेप्रज्वलिते ब्रह्मभूतेत्वनावृते ॥
अमृत्यवस्तदासर्वे जज्ञिरेदीर्घदार्शिनः ।
ततस्त्रेतायुगंनाम मानवानांवपुष्मतां ॥
क्षत्रियायत्रजायन्ते पूर्वेणतपसान्विताः ।
वीर्येणतपसाचैव तेऽधिकाःपूर्वजन्मनि ॥
मानवायेमहात्मान स्तत्रत्रेतायुगेयुगे ।
ब्रह्मक्षत्रंचतत्सर्वं यत्पूर्वमवरंचयत् ॥
युगयोरुभयोरासी त्समवीर्यसमन्वितं ।
अपश्यन्तस्तुतेसर्वे विशेषमाधिकंततः ॥
स्थापनंचाक्रिरेतत्र चातुर्वर्ण्यस्यसम्मतं ॥9-14-11

These Slokas are addressed by Nârada to King Râma. Nârada says:

> "O! King, the joy of the Raghus! Act after hearing what you have to act. Formerly in the Krita-yuga Brahmanas only, O! King! were Tapasvins. The non-Brahmanas, *i.e.*, the Kshattriyas, Vaisyas and Sudras were not Tapasvins. In that Yuga which shined with the bright lustre of the Tapas or penance of the Brahmanas who played an important part then and in which none was covered with ignorance, all men became long-lived and far-sighted."

So ends his account of the Krita-Yuga. Thus we hear, no doubt, that "in the Krita-Yuga Brahmanas alone practised austerities" but we hear at the same time that there existed then the other castes also; only they were not allowed to become Tapasvins or practisers of penance. The word अब्राह्मण (non-Brâhmanas) clearly indicates the existence of the other castes. The particle न which is here added to the word ब्राह्मण has six meanings in Sanskrit and they are:

तत्सादृश्यमभावश्च तदन्यत्वंतदल्पता ।
अप्राशस्त्यंविरोधश्च नञर्थाःषट्प्रकीर्तिताः ॥

1. *Tatsadrisya* meaning: the sense of resemblance. For instance when the particle *na* is added to the word *Brahmana* it means he who is not a Brahmana but yet exactly resembles him in all other respects, *i.e.*, a member of the other three castes. It cannot mean anything else.

2. *Abhâva* meaning: the sense of non-existence, *e, g.*, :अपाप: Here the particle *na* indicates the absence or non-existence of sin or पाप.

3. *Tadanyatvam*: the sense of negative *e.g.*, अनश्व: this word means an ass, *i.e.*, that which is not a horse.

4. *Tadalpata*: the sense of smallness or littleness, *e.g.* अनुदारकन्या which means कृशोदरकन्या or small-bellied girl.

5. *Aprasastyam*: the sense of 'unknown to fame;' the particle is used in this sense only in the Vedas, *e.g.*, अपशवोमे *i. e.* अप्रशास्तपवोमे 'my not-famous cows.'

6. *Virodha*: the sense of contrariety, *e.g.*, अवर्त्म: literally, this means "no road" but it means the exact opposite, *viz.*, दुर्मार्ग evil path.

Of these six senses, the particle न (*na*) has here as we saw the first meaning, thereby positively indicating the existence of the other three castes. The three orders of Kshattriyas, Vaisyas and Sudras did not practise austerities but they were intent in performing their respective Nitya and Naimittika Karmas. Then at the end of the Krita-Yuga comes the Treta-Yuga in which men lose their firm hold of the knowledge of Brahman and

begin to look after their own bodies and in which Kshattriyas too begin to practise penance which was done in the previous Yuga by the Brahmanas alone. As compared with the Mahatmas (both Brahmanas and Kshattriyas) of the Treta-Yuga, those of the previous Yuga are certainly superior both in penance and in strength. Those that lived then, such as MANU and others found out the difference between the Brahmanas and the Kshattriyas, though both were equal in penance and strength, framed the Smritis which clearly enunciated the Achâras of the four different orders and which were acceptable to all of them. Later on it is stated that in the Dvapara-Yuga, Vaisyas also became Tapasvins. Thus it is stated that in the Treta age the Kshattriyas began to practise austerities and not that they were born then and there took place the prescription of the Acharas of the four castes and not the establishment of the four castes themselves. So these Slokas decidedly prove the existence of the castes from the first or Krita-Yuga. Only in the first age did each caste know its own duty while in the Treta-Yuga the Acharas of the different orders had to be prescribed by law-givers like MANU and others.

T. K. B.

Editorial Notes.

"THE MODERN CULTURE MOVEMENT IN EUROPE" is the heading of an interesting article which appears in *the Hindu* of the 12th instant. We invite the attention of our readers to this learned interpretation of the spiritual condition of modern Europe, as its present spiritual backwardness is the sole measure of the importance and usefulness of our ancient spiritual teachings. The advent of Western civilization into this country has worked certain undesirable changes; and these are mainly perceived in the attitude of some of our young men towards religion and its teachings. The materialistic culture of the West has a greater fascination for them. For it is more easily understood and adopted than the profound spiritual truths inculcated by our sages and the severe course of mental and moral training necessary to realize their great ideals.

***

A prominent feature of modern Europe is its aggressive militarism, even after making all allowance for its advancement in modern science and its great contribution to the world's stock of positive knowledge. But in the solution of the eternal problems of life, it is even behind what it was centuries ago, in spite of all the glamour of its militant civilization. The humanism of modern European culture is confined only to an "inner circle." This "inner circle" stands isolated from the classes and the masses of Western humanity. Its influence does not reach the less enlightened of the Society, while, says the writer in *the Hindu*, "it is entirely out of sympathy with the boisterous fanaticism and the sombre aggressiveness of the churchmen and their congregations." Even this small body, this "inner circle," living as if in a mental cloister of its own, does not consist of men whose attitude towards the creeds and practices in vogue is uncompromising. Some of them, though slow to believe and credit the received opinions and traditional beliefs, yet in course of time drift by a strange process into those very beliefs, practices and ideas which they once professed to abhor.

***

When the *elite* of the European Society, "the traditionally cultured classes of Europe," are in this condition, it is not difficult to conceive what must be the state of mind of an average European, his beliefs, his ideas and those deeper characteristics of his nature which form the basis of his conduct in life. His false religionism professed with his lips, but far removed from his heart, may perhaps be best described by that finest parody of Clough's, the New Decalogue :—

> "Thou shalt have only one God; who
> Would be at the expense of the two?
> No graven image may be
> Worshipped except the currency.
> Swear not at all, for, for thy curse
> Thy adversary is none the worse.
> At church on Sundays to attend,
> Will serve to keep the world thy friend.
> Honour thy parents, that is all,
> From whom thy advancement may befall.
> Thou shalt not kill; but need not strive,
> Officiously to keep alive."

The Church is torn by internecine wars: and its false doctors "the pharisees," as Count Tolstoy would call them, profess verbally the tenets of the founder of the religious faith and failing to comprehend their real meaning content themselves with insisting on forms and ceremonies. In short, in the words of the writer in *the Hindu*, "both the modern religion of science and the dogmatic religion of the Christian churches offer to men in the West nothing but the actualities of the hour with its ceaseless struggle and its resulting unethical, unsatisfying morality of 'the strength of the strong and the cunning of the weak.'"

***

Hence the faintness and unreality of the cry for true spiritual peace which we now and then hear amidst the endless tumult and torment of modern life amidst those astounding and unlovely features of Western civilization, the empire-building patriotism, the militarism, the commercialism and the capitalism of modern Europe. And hence the folly and the futility of the hope that "the confluence of humanism and religion will produce that calm self-recollection and cheerful spirit" which may yet save the civilization of Europe and transform it into an influence for good. The writer in *the Hindu* believes that this cannot be in the near future. For a truly spiritual life instinct with the love of God and man

is the one thing which can save Europe and give it a satisfying religion which can act as a living, life-giving force; and that is impossible so long as "the European mind" as he says, "whatever its attained or attainable measure of excellence, is essentially materialistic and sensuous in its perceptions and aspirations. Whatever is transcendental is beyond its comprehension and that this is so is explained by the simple fact that no practical system of spiritual training has existed at any time in Europe." Even the giant intellect of Goethe could not transcend the perceptions of the senses. For, says he," to the able man *this* world is not dumb; why should he ramble off into eternity?"

***

We are in perfect accord with the writer in thinking that the hope of Europe lies only in the acceptance of a higher view of the spiritual life, the spirituality of the kind with which the Aryan Rishis have graciously endowed humanity. But the prospect of such a regeneration of Europe is not, in our opinion, beyond any "reliable or measurable futurity." It cannot be said that true spirituality never existed in Europe though certainly the germs failed to multiply apace. Men, stigmatised in their days as mystics, men like Swedenborg, Boehmen, St. Theresa or Bulwer Lytton, have manifested a distinct turn for spirituality. It is again the deep spirituality of Count Leo Tolstoy with his mystic, yet highly practical, views of life that has made him a stupendous force in modern Europe. What Europe needs is the *true spirit* of Christianity. Silent forces are at work amid the unexplored depths of European life. The call for a higher life and nobler ideals is now and then distinctly heard and we trust that it will not be long before Europe sick of its huge shams—its colossal empires and its perpetual national rivalries and struggles—will find its peace and haven of rest in the religion which turns its spirit into "the world mystic, inward"—that "Religion Eternal" which is and has been the greatest of all treasures on earth to every section of our race, whether in the East or in the West.

Educational Notes.

The appointment of Mr. M. Rangachariar, M. A., to the Sanskrit Chair of the Presidency College, has produced almost universal satisfaction. The public apprehensions of the intended abolition of the Sanskrit Chair have been set at rest; and the nomination of one who is held in high esteem by the educated community of this presidency and is in every way fitted to occupy the chair does credit to the choice of the Government of Lord Ampthill. We have always looked upon the Sanskrit Chair not as a *sinecure*, but as a responsible position. The professorship is only an opportunity for doing some useful and monumental work in the field of Sanskrit literature; and we have no doubt that Mr. Rangachariar will fulfil the expectations of his countrymen in this respect.

***

"The Education of Bengali Girls" is the heading of an article in *The Maha-Bodhi and The United Buddist World* of this month, by Miss Sarola Devi Ghosal, B. A. Miss Ghosal pleads for the emancipation of her sex in a manner which few can excel. "It seems inconceivably strange to me," says Miss Ghosal, "that the Hindu who recognises the presence of one and the same spirit in both mind and matter, and who acknowledges one and the same law of mercy for man and beast, should in the case of men and women be so blind to the unity underlying this diversity." This is true. But philosophy has nothing to do here, just as Christian philosophy and religion cannot be held responsible for the *Christian* practices of these days. Ancient India affords examples, much too many for a detailed statement here, of women whose intellectual and moral attainments produced a very salubrious and healthy influence on society. We have texts which give woman a high position in the social organism and recognize her as an indispensable factor in the evolution of the race and the happiness of society. For example, take the impassioned lines from the *Mahabharata*. A nobler view of woman and her functions has yet to be expounded: "She is a wife who is diligent in household duties, she is a wife who has children, she is a wife to whom her husband is the breath of life, she is a wife who is devoted to her husband. A wife is one-half of a man, a wife is the best of friends, a wife is at the root of the accomplishment of the three objects of life (righteousness, worldly prosperity and satisfaction of desire); a wife is at the root when final deliverance is attained. Those who have wives perform their duties, those who have wives become householders, those who have wives enjoy peace, those who have wives are prosperous. In solitude they are friends whose conversation is sweet, in religious duties they are fathers and in illness they are mothers. To a traveller they are a repose in the wilderness. He who has a wife is trustworthy; Therefore, wives are our highest resource."

***

There is nothing that needs addition to, or modification of, these lines. But it has to be admitted, that we find also lines in many of the ancient works which depict women as snares to men, dangerous sirens who have to be tolerated. It is not possible to trace the cause of the degeneration of women in our country, nor have we sufficient material to fix the period when this reaction against women set in. Dr. Bhandarkar traces it to the time of Yaska. In educating our women we perform not only a sacred duty, but that which is essential for the well-being of the Hindu society. We have only to go back to our ancient days and our innate conservatism will receive no shock, if we learn to discriminate the genuine from the spurious in our ancient texts and understand the true spirit of our ancient writers, rather than the cynical denunciations of a few.

***

We would refer to one very interesting and intelligent remark of Miss Ghosal on the kind of education which our modern young men try to give their wives. "During the final quarter of last century," says Miss Ghosal, "the education of women has obtained some hold amongst a certain class of our countrymen. Impelled by the desire to see their girls educated they have begun with such materials as first come to hand. But perhaps their zeal has been greater than their foresight The materials were entirely foreign, therefore the resulting structure has not been able to adopt itself to the Hindu household. *This is why it is difficult to silence the opposition party by citing living examples.*" (The italics are ours.) This is a very significant remark coming, as it does, from one who has received a higher, Western education. The one mistake which our enthusiastic young men commit is at once to begin the A. B. C. and instil into the minds of the girls ideas foreign to them and completely inconsistent with their domestic surroundings. The education, in many cases forced on them, serves to isolate them from their society and provokes, in the end, an opposition which even the genuine enthusiasm of the young man cannot overcome. This is our main objection to subjecting our young girls to the educating agencies, such as, the Zenana Mission, the National Indian Association and others of the kind.

***

The lines on which we have to carry on our reforms are intelligently summed up by Miss Ghosal and our perfect accord with her ideas is our only excuse for quoting her passages here *in extenso* :

* * * "We wish to see in our homes true mothers and fathers, not merely progenitors of children. But shall our mothers be Indian mothers, with the inheritance of Sîtâ, Sâvitri, Khâná, Lilâvati, Gárgi and Maitreyi in their blood, or shall it be enough for them to be good mothers westernised? Shall our sons and daughters in their childhood seek delight from the beautiful tales of Ramayana and Mahabharata, or shall we be content to see their infant imagination draw nourishment from English fairy tales alone? Shall our fathers instruct their sons in western languages and western civilisation only, or shall they endeavour to make them true sons of India—firm of resolve like Rama, true-hearted like Nanak, brave like Pratap? * * * The intrinsic worth of Hindu fathers, mothers and daughters in a Hindu household, is much greater than that of westernized parents and children,—provided they are truly such. It is impossible for any nation to be cosmopolitan, it must have an individuality of some kind,—and the more national and distinctive this element is, the more will be the gain in grace and dignity."

***

In the *Educational Review* for June last, Mr. L. C. Hodgson, B. A., professes to pooh-pooh the views and opinions of the Council of Native Education on the School-Fee Question. The writer proves by his article his utter lack of experience in Indian Schools and his lamentable ignorance of the material resources of an average Indian parent. He would have done well to wait for a few years and gather Indian experience before passing hasty judgments of this kind. It is very strange that the Editor of the said *Review* has endorsed his opinions. He at least has had a decade of experience as Principal of a Native College and has come so much in contact with the poor Indian parents as to know that unless the higher English Education were given at a cheaper rate the sons of Ind could not appreciate the blessings of the British civilisation and the benignity of the British Government in India. Apart from Mr. Hodgson's *fine writing*, the article, teeming as it does with metaphors, similes, and syllogisms, is only 'full of sound and fury,' and argues more the pugnacity of the writer than the possession of facts and a desire to judge fairly. He should understand that the results of a school or college do not *necessarily* depend on the fees paid by the boys, but on the teaching-staff thereof and on the mental calibre of the boys themselves. Again, the quality of the teaching-staff does not *necessarily* depend on the fee-income. A generous Carnegie or Tata opens schools or colleges and provides for higher education to the poor. He chooses the best men available for teachers, pays them amply, and gives education *gratis* or for a nominal payment. The Ferguson College at Poona is a standing repudiation of the theory vauntingly put forth by selfish men, that the levying of small fees, or the payment of small salaries to teachers demoralises education. But it is well-known that Educational Institutions depending for their very existence solely on the fee-income and petty aids are the most demoralizing of all, inasmuch as the *alumni* of such institutions, fully conscious of the necessary dependence of the teachers on the tender mercies of the taught, ride roughshod over them and the masters sink to the level of slaves.

***

As regards the anecdote related by Mr. Hodgson, history tells us that the threat held out by the boys of the first-named Institution to quit it in case they were not made 'half-free' was due not to the facilities afforded in the second-named Institution in the way of fees but to the better instruction given in the latter and to the want of it in the former on account of the entertainment in it of an English teacher on high salary, though he was neither a man of parts nor one of any experience in Indian Schools or Colleges. Further, if Mr. Hodgson would look into the pages of the Calendar of the first-named Institution, he would find to his cost that the boasted Institution passed none in the F. A. Examination of 1880, in spite of its management by a veteran educationist who is no more, and that *his* was a case of 'the pot calling the kettle black.' Moreover, the second-named Institution—small thanks to Mr. Hodgson for his very commendable modesty in having omitted the names of the Institutions, which puts us to the trouble of repeating the awkward periphrases—to his utter disappointment and chagrin passed two in the first class at the recent F. A. Examination. His failure to note this fact in his article penned in April or May of 1901, *i.e.*, two or

three months after the publication of the said F. A. results, and his particular care to note its result in the F. A. Examination of the *previous* year, lay him open to the grave charge of '*suppressio veri*, and *suggestio falsi*,' most surprising in a gentleman of Mr. Hodgson's position.

***

Mr. Mark Hunter's review of the 'Historians of the Reign of Victoria' in the *July* number of *The Indian Review* is interesting and instructive, in spite of his special pleading on behalf of the historian Froude, for whose writings he forecasts a glorious future. But the omission of any reference to Mr. R. C. Dutt's *Ancient India* in this review, however short it be, is lamentable, and, we trust, it is only due to his over-sight. Mr. W. W. Hunter's *History of India*, though incomplete, is no doubt a valuable contribution to the history of this country, especially of British India, but Mr. Dutt's book is no less important, as it throws a flood of light on the manners, customs, literature, and Government of the people of *Ancient* India. Besides Mr. Dutt's book there is another, which may be said to be the only exhaustive book written by an Indian on the influence of British rule on the civilisation of the East. It is entitled "Hindu Civilisation during British Rule" and runs to four volumes. Its author is Mr. Pramathanath B. Sc. (Lond.), F. G. S., M. R. A. S. These works might have been given a place in the necessarily hasty review of Mr. Mark Hunter.

Religious Notes.

IN THE HERMITAGE.*

26. If I am the beginning and the world is my end, what is it that connects me with it?—The five Jnânendriyas, five Karmendriyas, and one Antarendriya.

***

27. Each Jnânendriya is presided over by a deity—the Sun or the illumining principle (which includes the moon, stars, lightning and fire) is the Deva or presiding deity of Eyes; Space (Dik) that of Sound; Air (Vàyu) that of Touch; Water (Varuna) that of Taste; Earth (Prithvi) that of smell.

***

28. The Karmendriyas which are also five in number have their respective presiding deities—Fire (Agni) for Speech; Indra for the Hand; Vishnu (the all-permeating principle) or Trivikrama for the legs; Brahmâ for the generative organs; Mrittyu for the rectum.

The Anantaréndriya which is the eleventh Indriya is the Mind. It is presided over by Moon (Chandra).

***

29. These eleven senses when in contact with the external world create various desires in man. The deities presiding over them are the agencies for helping the fulfilment of those desires.

***

30. Each of the eleven Devatas has three aspects or moods according to the Guna that predominates, *viz.*, the Sattvic, the Râjasic, and the Tâmasic, thus making (11 × 3) 33 Devatas or gods. But man's desires are not merely 33 in number; they are indeed innumerable. We can however say this much that whatever may be their number it must be a multiple of 33;—33 crores! Each desire for its fulfilment, we have already said, needs the help of a deity; hence the popular idea of 33 crores of gods.

***

31. We shall now examine the meaning of some of the terms used above. To begin with Space and Sound:—Simultaneous existence of two things creates the idea of Space; and Space means separation. Sound is necessary, because Space separates. If there were no idea of separation by Space there would be no necessity for Sonnd. The idea of Space implies the necessity for Sound; both must exist together. With the idea of 'here' and 'there'—of *me* and something *outside me*, comes in the idea of Space.

***

32. I am here; I hear the Sound of a gun. The idea of myself and a sound outside me creates the idea of Space. But it is an illusion to suppose that the sound is outside me—nay, not only Sound, but verily the whole universe is within me, not outside me. For, every conception takes place *in me*, not *outside me*. The conception of Sound is created in my ear; similarly, the conceptions of taste, smell, &c., are generated respectively in the tongue, the nose, &c. They must take place in the organism of this body. Again, what is the universe but a combination of form, touch, taste, smell and sound? It is evident therefore that the whole universe is within me.

***

33. In passing it may be remarked that a Yogin is said to hear a sound created from within him (Anâhata-dhvani) and heard with an internal ear. This sound is, according to some, the self-existent Sabda-Brahman. Here again the simultaneous existence of the two ideas—(1) of the Sabda or Sound, and (2) of the hearer—creates the idea of Space, which is the cause of all illusion. To get out of this illusion is the aim of the Yogin. He tries to merge the two ideas together—the hearer in the sound, and the sound in the hearer. When he succeeds in doing so, the conception of the two vanishes, and with it vanishes also the idea of Space which is the cause of all illusion—one alone remains. This is the key-note of Monism. When the Yogin rises higher than Sabda or Sound, he would have passed beyond or transcended the limitations of Time, Space, and Causation.

N. NARASINGA RAO.

* These notes are from the lessons given by Swami Ramakrishnananda to his weekly religious classes.

Science Jottings.

The mosquito theory of malaria is now engaging the attention of great many scientists; and methods are now discussed for destroying the Anopheles mosquito. The method of wire-netting the windows and providing mosquito-curtains for beds are some of the many suggestions. But researches are being made to destroy the propagation of the anopheles species of mosquito. Mr. Hart in his Natural History notes in the Annual Report on the Royal Bota-

nic Gardens of Trinidad, has some fine observations likely to interest many. In St. Ann's and Marvaal rivers two species of small fish are found. One is, it seems, of the size of the English sickleback and the other slightly larger. And both these species of fish destroy the larvæ and eggs of mosquitoes. This is an important discovery and it is probable that the question of introducing the species into the tanks and ports of malarial districts will engage the attention of our scientists. Gold fish, it is said, destroys mosquito eggs and larvæ. But the difficulty here is that the smaller fish devour the eggs of the larger and hence in the presence of the two species the gold-fish population in the tank is likely to become extinct in a short time.

***

Another important experiment carried on with regard to the Anopheles species of the mosquito is that by Signor G. Noé. He is stated to have conclusively proved that the filariæ of the blood are transmitted from one host to another by mosquitoes which act as intermediate hosts. An experiment was conducted in which a healthy dog was made to eat hundreds of Anopheles, both from infected regions and others infected in a laboratory. The dog showed not even the slightest signs of infection. This experiment then, it is believed, is a positive proof against parasites being propagated otherwise than by punctures.

***

We have seen the motor-car in Madras and the introduction of one, it is believed, is only the signal for the arrival of many in this city. It will not, however, be long before we will have "the flying-machine." The description of Hoffmann's flying-machine given in a German paper is a peculiarly interesting one. The model of this machine weighs, it seems, 3½ kilogrammes. It is supported on three long legs by the aid of which it runs on wheels on a truck or on the ground till it has gained sufficient velocity to rise in the air, when the legs fold up automatically and the model flies somewhat after the manner of a stork. It is remarked that an arrangement like this made with regard to a man-lifting machine will obviate the difficulties connected with the starting and landing.

***

Tannoform is an antiseptic which has been lately employed very much in connection with veternary practice. This substance is a product of tannic acid and formal dehyde. It is a buff-colored powder and has neither odour nor taste. This compound was first prepared only six years ago. But its very good qualities as an antiseptic have yet to be appreciated. Tannoform has antiseptic properties of formal dehyde, but is quite free from the unpleasant smell and irritating action of the latter. It has been found by a large number of experiments conducted in the hospitals in Germany that tannoform is not only cheap and free from the nasty smell of iodoform, but also heals wounds much faster than the latter. Another recommendation which tannoform has is that it is never injurious when taken even in large quantities in cases of diarrhœa and intestinal catarrh. As an odourless, harmless and powerful antiseptic tannoform has a bright future.

***

The valuable collections of rocks made by Leschenault de la Tour, during his tour in Southern India, have been preserved in the Paris Museum. Mr. T. H. Holland, of the Geological Survey of India, has specially examined the entire collection of rocks in Paris and has also investigated the areas from which they were obtained. In his article on the Geology of Salem, Mr. Holland writes: "The rocks which he describes," says the *Nature*, "are in the probable order of age, (1) fundamental biotitegneisses; (2) schists; (3) pyroxene-granulites; and (4) younger igneous intrusions, including basing dykes, peridotites and 'white-elephant' rocks—mass of quartz having the character of plutonic quartz and containing much liquid carbonic acid."

THE VOICE OF SARADA.

BOOKS.

Regeneration, BY KENNETH SYLVAN GUTHRIE. 5s. *Nichols and Co. 34, Hart Street, W. C. London.*

This is a remarkable little volume written by one who is thoroughly conversant with the subject. The Doctrine of Regeneration or Sexual Continence is as old as the philosophic speculations of our ancient writings. That Regeneration is a physiological process normal in man and that entire continence is not only possible, but absolutely necessary for high spiritual attainments is an accepted truth with the Indian sages. Our ancient texts have continually harped upon the subjugation of "passions" and the potentiality of the Will as a powerful agent in accomplishing the end by bringing into control the desires so strong and unmanageable in a normal human being. The Western philosophers are now slowly realising these truths. The remarkable activity of the nineteenth century in various fields of scientific researches is leading Western thinkers to views and facts of life never even dreamt of some fifty years ago. Our modern physiologists in Europe are doing a great service to humanity by investigating into the complex structure and functions of the human organism and probing into the mysteries of human existence. And an intimate knowledge of the results arrived at by them is essential for those who would like to live a life higher than mere animal existence. The handy, little volume under review gives the reader a very lucid exposition of the problems of human Regeneration, the scientific possibility of sexual continence and its many beneficent effects, the methods to achieve this great end, on which volumes have been written by our ancient writers and strict courses of mental discipline prescribed by them and the religious sanction of the New Testament. Every chapter of the book is full of interest and valuable information. It is a volume which we would gladly recommend to every one of our young men and we

agree with Mr. Guthrie when he says that "most men and women are wholly ignorant of that which furnishes the crude vitality which is the basis of their lives. False modesty leads to ignorance, and ignorance leads to bad health and lax standard of morals in respect to the important functions of the body. It will be the glory of the twentieth century that men will learn to direct their vitality as intelligently as they feed and train their muscles and their digestive and secretive function. Then will it be possible for men to economize their vitality, and by control of their selves by the Higher Self, to use what formerly ministered to their self-gratification for the higher purposes of attaining the highest possible state of physical and psychical health, that they may live wholly in accord with all natural law, which is but the revealed portion of the blessed "Will of the Father in Heaven."

The Uttararama Charita: Translated into English, BY T. K. BALASUBRAHMANYA IYER, B. A., *Dodson Press, Trichinopoly.*

Every language has its particular sentiments, its peculiar force, its charm of diction and its suggestive ideas. Translation takes away half the beauty of the original piece. But in the hands of a good translator much of its innate excellence can be preserved ; and we are glad to express the opinion that Mr. Balasubrahmanya Iyer's translation of the Uttararama Charita, the best of Bhavabhuti's dramatic works, is a successful attempt. The author shows in his translation a knowledge of the Sanskrit language, far above the average graduate, and an appreciation of the great merits of the poet, who has never yet been read without being charmed by him. The translation has been done in easy, flowing English, simple yet accurate and impressive. The book under review has a useful introduction, which gives the reader an idea of the Hindu Drama, a short notice of the life of the great poet and his rank among the contemporary writers of his age, and Bhavabhuti's characterisation of Râma and Sîtâ. We wish the author had devoted some more pages to the discussion of the moral principles involved in the banishment of Sîtâ to satisfy the caprice of the King's subjects. Whether a monarch is right in doing an act demanded by his subjects, although he is convinced of the absolute want of justice, whether the duty of the King is to please the subjects and be guided by their whims, whether his individuality should be so thoroughly merged even in cases which affect him more directly than his subjects, and whether personal injustice is not a graver mischief than the passing dissatisfaction of the misinformed public are questions which cannot cease to interest the readers. And Bhavabhuti's justification of Râma will, at best, be accepted as an apology and not as a sound judgment delivered after traversing the various moral questions at issue.

History of India in Tamil, BY E. MARSDEN, B.A., *Inspector of Schools, Central Circle. S. P. C. K. Press, Vepery Madras*—12 *as.*

We congratulate Mr. Marsden on the choice of the Tamil translator of his Indian History, for Middle-School students. The language is simple and flowing and best fitted for young minds. Above all it is free from the admixture of Sanskrit words which always renders a translation pedantic and unreadable. We wish the translator's name had been given. Of the history itself it needs no praise from us, as it is written by one whose long experience in the educational department has given him a clear grasp of the needs and susceptibilities of our boys. The book is admirably adapted to the standards for which it is intended and the beautiful wood-cuts of celebrated men who have figured in Indian history serve to enhance the value of this publication.

Parivritti-Ratnamala:

This is a unique literary attempt and deserves the hearty support and encouragement of the educated public. Famous pieces from English poetry have been rendered into Sanskrit in the metrical form ; and copious foot-notes from accredited Sanskrit works, having the same or similar ideas, testify to the deep erudition of the author. One remarkable fact which strikes the reader as he goes through the few pages of this specimen copy is the potentiality of the Sanskrit language, when used by a competent man, to convey accurately such foreign and novel ideas as those of Chaucer and Shakespeare, Langhorne and Sir Walter Raleigh. The author has shown considerable tact in the selection of the English pieces. He has taken such of them as will not give the translation the tincture of the foreign origin ; and the translation looks remarkably oriental when the fact that it is a versification of English pieces is erased from the memory. We wish the translator every success in this novel attempt and we have no doubt that it will meet with the public recognition it so well deserves.

Bharata Saram: or the Essence of Mahabhârata. Part 1, in Tamil, by *K. Kuppuswami Mudaliar B. A.*, 10 *annas* ; *Messrs. Thompson & Co. Madras.*

This is a reprint from the *Jnana Bodhini*, a leading Tamil monthly. It is an adaptation of the first four lectures of Mrs. Annie Besant on the Mahabhârata or the Great War. The main incidents of the great epic are very impressively told and the morals thereof prominently brought out. The book is very instructive, handy and readable. The language is simple and chaste. We have no doubt that it will be widely read with interest. We wish this publication every success and hope that the rest of this useful series will soon be completed.

"Chandra." A poem by T. Ramakrishna Pillai, B.A., F.M.U. F.R.H.S. *Published by T. Fiswer Unnin, London.*

There is no doubt that it was not the mere novelty of an Indian courting the English poetic Muse that made the late poet Laureate, Lord Tennyson, speak so well of Mr. Ramakrishna Pillai's "Tales of Ind." Mr. Pillai is no professional rhymer. His poetry has decidedly some charm about it and the quaint oriental story, so rich with imagery and so full of emotion, gives his poetry much of those interesting features which attracted the attention of one of England's greatest poets. *Chandra* is a charming little poem forming one of the "Tales of Ind." Chandra the only child of the famous king of Vijiapore, fell in love with Timma Raj,

"A courtier of the land,
A youth, yet full of counsel wise and true,
And ever ready to obey his master's will,
The terror of his foes, a hunter bold,
He rode the fleetest horse with ease and grace,
The wildest elephant his might could tame,
And horned bulls knew well his ready grip."

But her father had intended her for "a neighbouring prince, the mighty ruler of an ancient kingdom, richer than his own." Finding that his daughter's fancy had already been held captive by Timma Raj, the old Rama Raj sent Timma away many a time on some emergent state business, or to fight and die. In all of them he returned eminently successful, which made the fair Chandra's face beam with renewed hope and joy. But news reached him from the village of Chengalpore that a rut elephant had broken out, killed his keeper and wrought dreadful havoc among the royal steeds there. Immediately Timmaraj was ordered out to slay this beast. The love-stricken princess fearing the dangerous enterprise, yet sure of her lover's prowess prevailed upon her father to announce

"That he shall win the daughter of the king
Who slays the beast before the morrow's close."

The rival suitor to the hand of Chandra tried by treachery to slay Timma and thrice attempted his life, but in vain. The fearless maiden flung the charge at him and Bukka vowed deep vengeance, devised schemes to humble her pride and courted the Moslem's aid to complete Timma's ruin. The Mahomedans conspired with Bukka and declared war against Vijianagar. The people elected Timma as their leader and in the course of the battle,

"Alas! the ever treacherous Bukka pounced
Sudden on his own ranks; the king was slain."

Immediately Timma ran his own body through Chandra's javelin, lest he should be taken a captive by Bukka and fell lifeless to the ground. His corpse was carried by a faithful few to "the orphaned and widowed maid," who received the precious charge, caused a funeral pyre to be raised and before flinging herself into the flames with her dear lover, "rose on a wind of prophecy dilating on the future" like the immortal Boadicea of Cowper. The prophecy pictures the coming Indian Empire and the greatness of the British rule and closes with the beautiful lines:

"And there shall be
One sway, the sway of reason and of truth ;
One creed, the creed of righteousness and love;
And mercy for all living things on earth ;
One brotherhood, the brotherhood of man ;
One fatherhood, the fatherhood of God."

Sakalarthasagaram, by C. Dorasamiah. *Saivasiddhanta Press, and V. N. Jubilee Press, Madras. Rs. 2, by V. P. P. Aryan Book-Depôt, Madras.*

This is a very useful volume, written in easy, flowing Telugu. It takes the place of a small, handy encyclopedia and contains varied and valuable information on all matters Indian and even foreign to this country. The author is evidently one well versed in Indian lore and literature and in every way fitted to edit a volume of the kind under review. To the non-English-knowing public and even to many of our educated men this publication is valuable as a book of ready reference, especially in matters religious.

Periodicals.

We acknowledge with thanks the receipt of the following exchanges :—As a good many of them were received too late for notice in the current issue of the *Arya*, we have reserved them for the next number. An exhaustive review of the various important, English, American and Indian periodicals, devoted mainly to religion, philosophy and science, will henceforth form a special feature of our Magazine :

The Arena : A Twentieth Century Review of Vital Thought; 12s. *The Alliance Publishing Co., New York, U. S. A.*

The Mind : The Leading Exponent of the New Thought; 10s. *The Alliance Publishing Co., New York, U. S. A.*

The Metaphysical Magazine : Devoted to Science, Psychology, Art, Literature, Philosophy, Metaphysics, and Psychic Phenomena ; 12s. *The Metaphysical Publishing Co., 121, West 42 D. Street, New York, U. S. A.*

The World's Advance Thought and Universal Republic : 3s. *Luicy A. Mallory, 193, Sixth Street, Portland, Oregon, U. S. A.*

The Sphinx : the leading Astrological Magazine ; 6s. *Pyramid Publishing Co., 336, Boylston Street, Boston, U. S. A.*

Occult Truths : 1, *Chas. W. Smiley, May Building, Washington, D. C.*

The Temple of Health and Psychic Review : *Upton Court, Battle Creek, Michigan, U. S. A.*

The Crescent : The recognized Islamic Weekly Newspaper ; 6s. 6d. ; *The Crescent Printing Co., Geneva Road, Liverpool, England.*

Light : A Journal of Psychical, Occult and Mystical Research ; 10s. 10d. ; 110, *St. Martin's Lane, London, W. C.*

The Vahan : *The Theosophical Publishing Society, Langham Place, London, W.*

&c., &c., &c.

The Dawn, The Madras Review, The Educational Review, The Indian Review, The Brahmavadin, Prabuddha Bhârata, Prasnottara, The Maha Bodhi and the United Buddhist World, &c., &c.

COUNT LEO TOLSTOY.

The Arya, MADRAS.